THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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SONG OF THE PESTILENCE.

By Milton Ward.

Heard ye the war-note sounding high?
But I will hush its stirring sound:
Saw ye the horseman prancing by?
But I will bring him to the ground.

Neither in battle nor in strife,
Nor where the soldier loves to die,
In the last pangs of parting life
The gallant and the proud shall lie.

The warrior's eye shall shed such tears,
As it had never shed till then;
And o'er his heart shall come such fears,
As he would blush to feel again.

But softer eyes than his shall weep,
And gentler hearts shall tremble too;
For I will bring a fearful sleep
Over the young, the fair, and true.

Light as the wind my steps shall be—
Though born on India's burning shore,
Far over many an ancient sea,
My coming they shall soon deplore.

Fear hurries swiftly on before me—
Death has not parted from my side,
And sorrow hath been weeping o'er me
The tears that may not soon be dried.

Ah, many a cheerless sun shall rise
On all my long and wandering path;
And men shall gaze upon the skies
To watch their frown of low'ring wrath.

I did not come till I was sent,
And not unbidden shall I go;
This arm, before its strength be spent,
Shall strike its last appointed blow.

Why set the watch, the gate make fast,
And spread the war-troops in array?
I'll call upon the mountain blast,
And he shall bear me on my way.

There is a Voice, whose words I hear—
There is an Arm, whose strength I know—
That voice can still thy spirit's fear,
That arm hold back thy threat'ning wo.

Go to the temple of thy God—
Bow thee in solemn worship there;
And I will leave thy shores untrod,
If He shall listen to thy prayer.

Boston Recorder.

For the Churchman.

DEATH.

The trav'ller in a stranger land—
By waves and currents driven,
Constrain'd on unknown coasts to strand—
Far from his country riven;
How would he bless the friendly hand
That leads him to his native land!

Trav'llers on life's uncertain sea,
By strong temptations driven,
Far from that home we hope to see,
Far from our God and heaven;—
Stranded, perhaps, on pleasure's shore,
By stupor seized, we strive no more,—

But then our kind and heavenly friend
Will leave us not to die;
In mercy will his judgments send
To raise our hopes on high;—
Then we shall welcome death's cold hand
To lead us to our Father's land!

M. A.

SCENES IN REAL LIFE.

From the (Dublin) Christian Examiner.

CITY SCENES—PREACHING.

Continued from page 277.

Q.—I always suspect, when I see such obstinacy, and an overweening desire to carry points—more especially when I see the youth possessed of a peculiar physical temperament, that he is but commencing a cycle of *extravaganzas* that but too often ends in deplorable derangement. Suppose you see before you in the person of a hot and fearless declaimer against some great error he desires to contend with, or in favor of some new doctrine he insists *must* be God's truth—a youth with a sallow saturnine aspect—nose aquiline above, and distended below—mouth large—lips thin—eyes dark, prominent and bloodshot—forehead narrow, but full—hair black, coarse, and horse-like—cranium developing combativeness excessive—cautiousness very small—benevolence moderate—self-esteem protuberant—veneration high and ridge-like—chin elevated—head thrown back—body erect—gait firm and rapid—hands long, bony, bloodless and tremulous—nails long and transparent, denoting a tendency to scrofula; then my dear X., keep your eye on that man—watch his walk through the world, and my life for it, you will find he has a genius "*valde hercæticum*," and is likely to be either the leader of a new sect, or the tenant of a mad house.

X.—I doubt not but you are right, and surely one of the most dangerous events that can happen to such a temperament, is to fall in the way of temptation by being called to a city pulpit, and so surrounded by religious flatterers—whose importunities he cannot resist—whose exactions he cannot withdraw from; and who becomes the idol and yet the slave to a set of ladies, whose demands are merciless—whose love is without compassion, and whose eyes, manners, and devotedness, are full of the deadliest flattery. These keep such a youth in a constant state of religious excitement, by affording all appliances, and means to boot, to foster his besetting sin. Why, Sir, if he is not sent to an untimely grave, after lecturing away his lungs and larynx, he is at least rendered entirely unfit for the decorous restraints of any church; and soon he overleaps boundaries—dashes daringly with his heretical bias, away from all old paths—roaming a religious vagabond, and wanderer over the face of Christianity, and at length rolls off into some corner, where he stands *alone*, a poor wayward, vexed, and pitied thing—over whom the pious lament—toward whom the prudent point the finger—and all, as they pass by, must say, alas, "Son of the morning, how art thou fallen!"

Q.—I once knew a man of the stamp, and truly none could promise fairer when first he made his appearance in the religious world. He had received honors in the University, and was considered as one who had talents capable of great attainments—application sufficient to master many difficulties, and physical powers of address and utterance, calculated to win for him golden opinions. But premiums, honors, and encouragements are dangerous things for some dispositions; and though he early took a religious turn, and courted the society of pious people, yet doubtless he walked into common life, surrounded with an atmosphere of much self-approbation. He was able in controversy, and passionately fond of it—fluent in language, and proud of his facility as a public speaker. This passion for dispute—this flow of utterance—this love of oratory, I hold it was his bane; it became as necessary as his daily food, to out-argue others; and still he laid the unction to his soul, that he was winning others to Christ, (for Christ and he were always identified,) when, in fact, his ambition was but to win them to his own following. At first he was a most devoted Churchman—who dare gainsay, or stigmatize his dear old faultless mother; who though not infallible, was never in the wrong! O yes, he loved the Church; but he *must* be allowed to lead a party in that Church; and all who differed from him, though they might not be knaves, were certainly fools; and he then would narrow the Church's pale, and by a circumvallation marked out with his own rod, he would exclude those whom Christ had not excluded. He would talk as if he *only* knew the mind of Christ—he *only* held his Gospel—he *only* felt for his cause—he *only* could and would contend for it. And he loved to clothe others in the habit and garb of heresy—would often cry out mad dog, and halloo after what he himself had designated as dangerous.

But why detain you longer from his catastrophe. The man was launched on an inclined plane, and onward and downward must he go. He who erewhile was the head of a party in the Church, must soon be the leader of a sect out of the Church. He gloried in his own little flock, and said all Christianity was there, and it was all the kingdom on earth, that he would assign unto the Saviour of the world. Some fourteen or fifteen souls he seduced to be his followers; and as they sat in an upper room in our city—he was their only *true* pastor, and they the only *true* Church. And then he meddled with the Sabbath, and afterward plunged into predestination and election; and put forward the monstrous tenet, that in the decrees of God, some were elect unto salvation; but that the proof of that election was, that they might "continue in sin," that "grace might abound," and so while sons of God they might work all uncleanness with greediness; but that others were predestinated to holiness here and glory hereafter. I fear he considered himself as amongst the former. Unknown to himself perhaps, from the beginning there lay a mine of sensuality in his disposition; and now there was no safety-lamp at hand, to guard the fire-damp from explosion; and like him whom the Apostle depicts—he brought in a damnable heresy, the more securely to indulge in sensuality; "having eyes that could not cease from sin." And so this idolizer of the child of his own brain, went on, propounding his dogmas, and living in secret licentiousness—taken captive, as it were, by his own will—"the devil searing his conscience, and making him reprobate as to the true faith."

I saw him afterward the most pitiable sight that ever the sun shone on—a deranged man—the most miserable of monomaniacs. He had formed the horrible imagination, that while grovelling in his *sanctified licentiousness*, he had committed some not to be named crime, in punishment for which, Jehovah had annihilated his soul, but left him with body and mind all capable of most exquisite suffering; and he said he was doomed to walk the world, a spectacle to angels, demons and men, now protruded beyond the possibility of salvation, a wretch who could exist to the end of time, without volition—without hope; but all capable of exquisite passion and sensation—his conscience all raw—his nerves all bare, and thrillingly alive to every drop of liquid fire that fell in torrents from God's hot and unappeasable vengeance!!

X.—This is, indeed, a deplorable picture of the ruin—the moral and intellectual ruin—of a gifted young man. Do you not think that a bad education is a primary cause of much of the folly and fanaticism manifested by many who assume the Christian name?

Q.—Undoubtedly it is: and perhaps many a weak-minded though Christian woman may be astounded on the great day of audit, by seeing much of an only child's *religious morbidism*, and, of course, religious misery, traced up to her own foolish pampering and indulgence.

X.—It strikes me, as, I suppose, it must strike every one who thinks at all upon the subject, that there are two *grand extremes* to which enthusiasm tends; the one is, when religious impressions act upon the "heady and high-minded," and they are driven by circumstances and their own restless dispositions from one land-mark to another, until they are precipitated into the gulf of Antinomianism; the other is, when these same impressions act upon delicate and sensitive minds—minds nicely alive to the moral beauty of holiness, and within whose breasts the stillest whisper of conscience reverberates like the thunder in the heavens—and these are impelled onward in their race with such impetuosity, as to break down frequently at little obstacles which cross their path, and often start aside into insanity. Cowper is the poet of this class—but as you have given a specimen of the one, drawn from private life, allow me to give you a specimen of the other.

I became acquainted with James M———, about six years ago. Similarity of disposition and feeling endeared us much one to another; and when we found that we both loved that glorious Gospel which is the power of God unto salvation, we became so attached, that, as he had no friends in Dublin, I proposed that he should lodge with me; and all our spare time we spent in each other's company.

I never met with a man whose whole conduct was more in keeping with my *beau ideal* (dare I use such an expression?) of spiritual-mindedness. There was a quiet unobtrusiveness in his manners, which, though resulting from natural disposition, seemed to me to be so heightened and improved by the influence of the truth, as to deserve the name of that Christian grace—humility. He was extremely nervous—but being seldom exposed to disturbing elements, he had a calm, settled seriousness about him, which gave an additional interest to the mildness of his manners, and the variety of his mental acquirements. But to hear him descant upon "things unseen and spiritual!"—he seldom indeed spoke much on any subject in the company of strangers—but in our domestic circle he would enlarge in such eloquent strains on the glory and grandeur of the Gospel, that I have really at times almost thought that he was inspired; and during the first winter of his residence with us, when the Sabbath evenings were dark and stormy, and we were reluctant to stir out to church, I have observed even my youngest sister anxious to see the "loud hissing urn" make its appearance, and James, with his Bible, commenting upon that holy "love which casteth out fear," or displaying those "exceeding great and precious promises," on which the soul rests with delight even in the hour of security, and to which, in the hour of danger and alarm, it clings, and which will form its only security when the footsteps of God are heard amid the crashing of a burning world. It was then, to use his own words, that "the candle of the Lord shone upon his tabernacle."

About a year after our intimacy began, he fell into a dull and languid state, which seemed to be the result of nervous depression. He had occasionally exhibited similar symptoms, but they never lasted long—at this time, however, they were both long and severe, and occasioned distress to the whole family, who were pained to see him so apparently unhappy.

I slept in the same room with him—and truly it was often to me a feast and a refreshment to have half an hour's converse with him, previous to our retiring to rest. Now, he was moody and silent—and I have often been vexed and annoyed by hearing him in the night season sobbing and sighing as if his heart would break, while his pale countenance and swollen eyes indicated in the mornings that he had enjoyed but little sound repose. I ventured to remonstrate with him on his vigils—but his reply silenced me. "My brother in Christ," he said, "the heart knoweth its own bitterness, and, dear as you are to me, you cannot intermeddle with my sorrow."

One night, in particular, I lay awake, listening to his moanings and sobbings, and pained to the very quick by his distress. Suddenly I saw him spring from his bed—walk up and down the room, agitated, and apparently in agony of spirit—then he knelt down near the window, and stretching out his hand toward the heavens, he exclaimed, "Lord, tell me, O, tell me, whether I am thine or no!" and similar expressions; and he remained on his knees longer than I could lie awake to witness him, seemingly wrestling in prayer with God. The secret of his distress was thus revealed to me—he was harassing himself with that figment which has been the means of harassing so many pious minds—*Personal Assurance of Faith.*

In the morning, I endeavored to lead the conversation toward the subject of faith, and tried to demonstrate that all that Scripture required of men was to "believe the record which God hath given of his Son;" and also added the usual arguments which common sense suggests—nay, I tried to startle his mind, by talking in a general way of the folly and presumption of those who would look into the secret things of the Almighty, and who would, as it were, throw open these visible heavens, and profanely enter "the holiest of all," that they might ascertain whether or not, their *particular* names were engraven on that mystical breastplate which the great High Priest bears "on his heart," before the throne of God. He gazed upon me for some time, and then said, "Ah! my friend, you would content yourself with a low standing in Christianity—you would remain in the porch, instead of listening to the voice of the King, as he bids us come into his presence-chamber, that we may see greater things than these!" His look convinced me that the absurdity which I was commenting on had taken possession of his heart and soul, and that to argue with him would only be to root it deeper in his mind. I remained silent, but determined to watch him narrowly, and to avail myself of every opportunity of removing his erroneous idea. But I sincerely wish that no friend of mine will again undergo the same misery which belief in a delusion inflicted on James M———. Months of deep mental suffering passed over him, before he could bring himself to say to his own satisfaction, "*My* Lord and *my* God!" But when he did attain to it so high was his joy, that I almost envied him the delusion which produced such effects. "To think," he more than once exclaimed, "that the Saviour died for me!—for *me!*—a poor worm of the dust—that He, the mighty God, should come from his throne of glory in the heavens, to suffer upon earth for *me!*—and what am I, and my father's house, that He should bestow such honor on *me!*" I now began to tremble for my friend.

To be continued.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP STONE.

Rev. Brethren, and Brethren of the Laity:

The duty belonging under the Canons to this period of our business, leads me to remark, that since your last annual meeting, I have received, through an afflictive dispensation of Providence, a renewed admonition of the vanity of human expectations and purposes.

When we parted at Chester-town, it was with an humble hope cherished on my part, that the succeeding year would be marked with much usefulness to the Church in this Diocese; and thus to the cause of our divine Redeemer. To seek, among the parishes, that which was lost; and bring again that which, through the ensnarements abroad in the Christian world, was driven away; to bind up that which was broken, and strengthen that which was sick; to gather the lambs of Christ's fold within the sacred enclosure which the apostolic rite of confirmation affords; to send new laborers into the gospel vineyard; and to confer the full commission of the priesthood upon those young gentlemen in the diocese, who "having used the office of a deacon well," by their eminent fidelity and piety, have purchased to themselves a title to "a good degree;"—these, Brethren, are among the features of that scene to which I then looked forward with an equal sense of pleasure and duty.

But the wisdom of the great and always gracious Disposer, has called me to the exercise of submission, instead of permitting me to enjoy the consciousness of activity in your service. Faith's sternest conflict sometimes is, in consenting cheerfully to withhold our own agency, and to learn that the author of faith can, if he pleases, act without us. Days of languishing, and wearisome nights have been appointed unto me, and I have now but a brief catalogue of performances in the Episcopal office to report, as a means of future encouragement and direction.

I have allowed myself thus far to occupy your time with the expression of my own feelings and interests, only to invoke the forbearance and patient consideration of those parishes or individuals who have suffered loss through my providential infirmities.

The Episcopal visitations that I have been permitted to make, are as follows:

On Saturday, the 10th of July, 1831, I preached in William and Mary parish, and consecrated to the service of Almighty God, a new church by the name of Trinity. On the same occasion I confirmed twenty-eight white, and one colored person.

On Sunday, the 17th, I preached at Poplar Hill Church, in the same parish, and confirmed eleven white persons.

On Monday, the 18th, I preached in St. Andrew's parish, St. Mary's county, and confirmed twenty-three white, and thirty-six colored persons.

On Tuesday, the 19th, I preached in King and Queen parish, Chaptico, and confirmed eleven white and eleven colored persons: and admitted the Rev. James A. McKinney to the sacred order of Priesthood. The Rev. Messrs. Mitchell, N. M. Jones, C. F. Jones and Laird, united in laying on of hands.

On Wednesday, 20th, in the same parish, I preached in All Saints' Church, and confirmed fourteen white and sixteen colored persons.

On Saturday, 23d, I preached in St. Bartholomew's parish, Montgomery county, and confirmed twenty-three white persons.

On Sunday, 24th, I preached in the church in Rockville, and confirmed thirteen white and one colored person. Also at night I preached in the same church, and administered the sacrament of the Lord's Supper.

On Monday, 25th, I preached in St. Peter's Church, Montgomery county, and confirmed twenty-three white persons.

On Tuesday, 26th, I preached and confirmed thirteen white and one colored person, in Zion's Church, Frederick county.

On the evening of 26th, I preached in Frederick-town, All Saints' parish. On the next day (27th), I again preached in the same church, and confirmed nineteen white and five colored persons.

On Thursday, 28th, I preached in St. Mark's parish, Maryland Tract, and consecrated a new church by the name of St. Marks.

On Friday, 29th, I preached at Sharpsburgh, St. Paul's parish, Washington county, and consecrated a well finished church by the name of St. Paul's. I also confirmed thirteen white and four colored persons.

On Sunday, 31st, I preached in Hagers-town, and confirmed seven white persons. At night, I again preached in the same church.

On Tuesday, 2d August, I preached in Hancock, and confirmed seven white persons.

On Thursday, 4th, I preached in Cumberland, Alleghany county.

On Sunday, 11th of September, I preached in Princess Anne, Somerset parish, Somerset county.

On Wednesday, 5th October, in Great Choptank parish, Dorchester county, I admitted to the order of Deacons, John M. Robertson, an alumnus of the General Theological Seminary. The Rev. Mr. McElhiney preached the ordination sermon.

On Friday, 28th, and Saturday, 29th October, I preached in St. Peter's parish, Talbot county; the former day at White Marsh Church, and the latter day in St. Paul's, Easton.

On Sunday, the 30th, I preached in St. Michael's Church, St. Michael's parish, Talbot county; and admitted to the holy order of Priests, the Rev. Robert W. Goldsborough. The Rev. Dr. Spencer and Rev. Mr. Bayne united in the imposition of hands. At the same time were confirmed thirteen white persons.

On Monday, 31st, I preached at Miles River Ferry, in St. Michael's parish, and confirmed nine white persons.

On Tuesday, 1st November, I preached in Wye Church, St. Paul's parish, Queen Anne county.

On Wednesday, 2d, I preached in the church near Centreville, and confirmed seven white persons.

On Sunday, 22d, I attended at Rehoboth Church, Coventry parish, Somerset county; but did not preach in consequence of the inclemency of the day.

On Monday, 23d, I preached at Dividing Creek Church, in the same parish; and confirmed three white persons.

Here ends my Episcopal visitations for the last Conventional year. It was my intention to have visited all the churches in the Diocese before the present Convention, but I have been providentially prevented by my last protracted illness. Should the Almighty, in his wisdom, see fit to restore me to health, the few remaining days of my life shall be devoted to the important duties of this Diocese.

Clerical changes:—The Rev. Mr. Stratton has removed to the Diocese of Connecticut; Rev. Mr. Grigg to the Diocese of New-York; the Rev. C. F. Jones to the Eastern Diocese; Rev. John M. Robertson, immediately after his ordination, to the Diocese of Connecticut; Rev. Mr. Johns, from the City of Washington, D. C., to the Diocese of New-York; Rev. Fitch W. Taylor, Deacon, from the Diocese of Virginia, has taken charge of William and Mary parish, Charles county; Rev. Henry B. Goodwin, from the Eastern Diocese, has the charge of St. Paul's parish, Prince George's county. During the last autumn, Rev. Mr. Bradley removed into Maryland from the Diocese of Connecticut, and accepted an appointment to act as domestic Missionary in the suburbs of Baltimore; but his health and other circumstances induced him very soon after this commencement of his duty, to return to Connecticut. Rev. Mr. McKenney, Rector of King and Queen parish, had taken charge of St. Stephen's, Cecil county. Rev. John Forman, Rector of All Hallows, Anne Arundel county, had removed to Worcester county.

Deaths.—Rev. Mr. Shaw, an aged minister of our Church, who resided near Charlotte Hall; and Rev. Grandison Aisquith, of the city of Baltimore, have been called away to give an account of their stewardship.

Within a few days of the expiration of the six months allowed to Dr. Clowes by the Canons to abandon his contumacy in resisting the discipline of the Church, he wrote to me demanding a trial. The season then approaching would have rendered it difficult for him, and in some degree for the Standing Committee, to assemble at Chester-town; and the twenty-second day of March was therefore appointed for the trial. On that day the Standing Committee met. Dr. Clowes appearing neither in person nor by counsel, on that nor the succeeding day; his continued contumacy, aggravated by a new expression of contempt for public opinion and ecclesiastical authority, warranting the most painful convictions of his unworthiness; I was constrained to pronounce the sentence of his degradation from the ministry on the twenty-seventh day of April, eighteen hundred and thirty-two.

I will detain you, Brethren, by adding to this report but a few observations. Every year that is taken from our life, every providential dispensation which causes us to feel its vanity and instability, all that we observe of the experience of our fellow men, has a tendency to exalt still more and more our sense of the value of the Gospel, of dependence upon its principles and consolations, and of the duty of unwearied efforts to extend an efficient knowledge of it. Let it be, my Reverend Brethren, one of the means by which you inflame your zeal in the cause of our Master, to look upon those whom he has committed to your care, and consider what would be their condition without Christ. Observe how helpless they are in their infirmities, how weak in their resistance of temptation, how sad in their afflictions, how agitated and alarmed in the approach of death. And when you consider that the Gospel which we preach, comprehends pardon, peace of conscience, cleansing from the defilement of sin, victory over temptation, a resigned spirit in adversity, firmness and dignity in every condition, and hope-rejoicing triumph, in that awful hour which, without the light of revelation, must be one of indescribable consternation and dismay, you will feel the force of the obligation to be diligent, that when the Master cometh he may find you watching.

It cannot be that that gracious Being, who, entering with the utmost minuteness into arrangements for our bodily comfort, has created the earth a vast laboratory for the production of means and instruments of our safety and support, has been less solicitous concerning his schemes for our spiritual welfare. It would be utterly inconsistent with that analogy which, in other respects, we find existing between the natural and moral world, had he contented himself with a *mere message* announcing his merciful intentions. Fruitless would have been the news that his Son had died to save those who would listen to overtures of mercy, and acquire a perfection of holiness, if, while it was hostile to their deepest, mightiest passions, no other means were furnished for the attainment of that holiness, than a naked declaration of grace in the universal Sovereign. This would be sanctioning the error of his fallen creatures, who, while they are prodigal of care for the perishing body, leave the safety of the soul to be secured by vague intentions and careless measures. But wisdom and efficiency characterize all the arrangements of the Almighty. And in instituting his Church, he has concentrated there all the means of renewing, sanctifying, reconciling, glorifying our nature. To his Church pertain the adoption, and the covenant, and the promises. Not a promise can be found under the Gospel,—through Christ—but to the Church. And in the Word, the Ordinances and the Ministry, we find evidences of His concern for our spiritual welfare, corresponding with the benevolence which our bodily constitution manifests for our present enjoyment. Since then the Church is the production of divine wisdom, for the accomplishment of the purposes of divine love, let us gratefully esteem, and faithfully sustain, and zealously defend, and conscientiously and uniformly obey it. But still forget not that *it is but a means.* Forget not that holiness is the end; conformity to Christ the temper, practical piety the business; the Gospel, not the world, the standard, of those who derive any thing but increased accountability from their connexion with it.

I cannot conclude this address without fervently praying the Great Author of our holy religion, that He will be pleased to illuminate, guide and bless you in all your consultations to the advancement of his own glory, and the peace, happiness, and prosperity, of His Church.

ADDRESS OF BISHOP MOORE,

To the Convention of the Protestant Episcopal Church of the Diocese of Virginia, assembled in Alexandria, May 16, 1832.

Dear Brethren,—In compliance with the duty imposed on me by the Church, I shall now present you with a view of those Episcopal duties in which I have been engaged during the past year. Inclination loudly prompted me to extend my labors, but advanced years and bodily infirmities have obliged me to move in a very small circle, and to leave some duties which I should gladly and willingly have performed to my Rt. Rev. Brother Bishop Meade.

Immediately after the close of the last Convention in Norfolk, I visited the Eastern shore of Virginia, attended by Rev. Mr. Goldsmith. We commenced our labors in Eastville, in the county of Northampton, at which place, being indisposed myself, Mr. Goldsmith preached in the evening. We then proceeded to the county of Accomack, in company with Mr. Gunter, where I preached in St. James' Church on Sunday, the 5th of May, to a large congregation, and administered the Lord's Supper and the rite of Confirmation. In the afternoon of the same day, Mr. Goldsmith preached in Onancock to a respectable and attentive auditory.

The next day, agreeably to appointment, I met a small congregation in another district of the parish; upon which occasion, Mr. Gunter read prayers, and I preached. As I had made an appointment in St. George's Church the subsequent day, we attended for the purpose of divine worship, when prayers were read, and I preached, to a numerous and deeply impressed congregation. Having finished our labors in Accomack, we returned to Northampton, and held divine service in Hunger's Church, on which occasion Mr. Gunter read prayers, and the Rev. Mr. Goldsmith preached. We then returned to Eastville, where, on the day after our arrival I consecrated a handsome brick church:—prayers were read by Mr. Gunter and a sermon suitable to the occasion, was delivered by myself. The sacrament of the Lord's Supper was administered, and nine persons were confirmed. The church in Eastville, for its neatness and symmetry, reflects great credit upon the members of our communion in that neighborhood. It was erected by the generous contribution of a small number of the wealthy part of that community, who, with their descendants, I sincerely pray, may reap the advantages arising from their pious exertions. During my stay on the Eastern shore, I suffered much from bodily indisposition; and I should consider myself deficient in gratitude, were I not to express my thanks to the people for their attention to my wants, and to Mr. Goldsmith for his unwearied efforts in contributing to my comfort.

Having thus discharged my duties in those counties, I recrossed the Bay, and returned to Richmond. In the month of July I visited the city of Williamsburg, lectured in the evening at the house of Mr. Peachy; preached, and administered the Lord's Supper the Sunday following, in the church, assisted by the Rev. Dr. Empie, and confirmed fifteen. I then embarked for Alexandria, at which place we held an association. On that occasion we were joined by a number of the clergy of this Diocese and of Maryland, and were assisted in our labors by the Rev. Dr. Henshaw, and the Rev. Mr. Johns, of Baltimore, and Rev. Dr. Bedell, of Philadelphia. To say that our meeting at that time was instructive and agreeable, would be expressing myself in language too faint for the occasion. A spirit of great fervor and devotion appeared to animate every bosom; the congregations were deeply solemn and attentive, and overflowing;—many were awakened to the consideration of eternal things, and openly avowed their love and gratitude to the Almighty. It would rejoice my heart, brethren, to witness a similar evidence of divine influence in every parish in the Diocese. As a proof of the devotional feeling which prevailed, more especially among the young, I with pleasure announce to the Convention that I con-

firmed, during my visit, upward of ninety persons. An ordination was also held in St. Paul's Church, on which occasion I admitted to Deacon's orders, Frederick D. Goodwin, Cyrus Hamilton Jacobs, William P. C. Johnson, Job Sidney Swift, J. Loring Woart, and William M. Jackson.

In February last, I admitted to Deacon's orders in Christ Church, Richmond, Mr. Parke E. Berkely, when the Rev. William F. Lee preached, and assisted me in the administration of the Lord's Supper.

In the month of April, I made a pastoral visit to Charles City county, in company with the Rev. Mr. Peet, at which time I consecrated a church in that parish, which has been completely repaired by the efforts of the people, and handsomely fitted for the public worship of ALMIGHTY GOD. On that occasion Mr. Peet read prayers, and I preached to a numerous and attentive auditory, and administered the Lord's Supper to 39 devout members. It is with pleasure I inform the Convention that a second church in the same county will be ready for consecration by my return to Richmond.

In Charles City county we have had no comfortable place in which to assemble, since my residence in this diocese; but as the members of our community in that district have evidenced their attachment to the Church by preparing places for the worship of ALMIGHTY GOD, I have no doubt that a clergyman of piety, industry, and competent talents would meet with a welcome reception and a suitable support; and that our Zion, which has been cloaked in sackcloth for the last 30 years, would put on her beautiful garments, and the courts of the LORD's house be filled with devout worshippers, and resound with the praises of the ever-living GOD. I have thus, Brethren, given you a view of my episcopal labors since the last Convention, and shall reserve what I have further to say for the valedictory address, with which our meeting will be closed on Sunday evening.—*Ep. Watchman.*

CIRCULAR,

To the Clergy of the Protestant Episcopal Church of the Diocese of Connecticut.

REV. AND DEAR BRETHREN:—

I beg leave to call your attention to the proclamation of his Excellency the Governor of this State, recommending to the religious congregations of the same, the observance of Thursday the 19th day of July, inst., as a day of fasting, humiliation and prayer. A consideration of the heavy judgments of the Almighty which are abroad in the world, and especially of the ravages of that sore pestilence which has spread its desolation through other countries, and has now commenced its work of death in our own, is well calculated to admonish us of our sins, as a nation and as individuals, to remind us of our entire dependence on the mercy of the Supreme Being, and to dispose us to seek his favor by penitence and prayer. I do therefore cheerfully concur in recommending to the clergy and congregations under my pastoral care the due observance of the aforesaid day: and, as I am authorized by the canons of the Church to prescribe forms of prayer for particular occasions, I recommend that on this occasion, the Litany be used in connexion with the Morning Prayer, as on Litany days, including the discretionary part thereof; and also the prayers set forth by me to be used during the continuance of danger from the cholera, together with the subjoined Collect, which is to be used immediately preceding the same. The lessons may be the 28th chapter of Deuteronomy, to the 30th verse; and the 4th chapter of the First Epistle General of Peter.

I remain, your affectionate Diocesan,
THOMAS C. BROWNELL.

Hartford, July 9, 1832.

COLLECT, *to be used on* FAST DAY, *immediately preceding the prayers directed to be used during the continuance of danger from the Cholera.*

O MOST great and mighty GOD, who art a consuming fire to all disobedient and impenitent sinners, but a most tender and compassionate Father to all such as truly repent and turn to thee: behold with pity thy Church and people, now humbling themselves before the throne of thy grace. O LORD, we confess that we are a wicked and rebellious people, notwithstanding the manifold mercies thou hast vouchsafed to us. Thou hast shown us wonderful things in thy goodness, O GOD of our salvation. Thou hast shed upon us the light of thy glorious Gospel, and continued to us the benefits of thy word and sacraments. Thou hast blessed us with liberty, peace and safety, while many of the nations of the earth have been groaning under the miseries of persecution, bloodshed and tyranny. Thou hast given us fruitful seasons, and for many years, hast preserved us from war, famine and pestilence; and when thou hast corrected us, it has been as the chastisement of a tender father, for our amendment, and not for our ruin. But alas! O GOD, with shame and confusion we confess that we have shown ourselves unworthy of these thy mercies; and instead of making suitable returns for thy goodness, we have by our ingratitude and hardness of heart, justly provoked thy wrath and indignation against us. It is of thy mercy, O GOD, that we are not consumed, and because thy compassions fail not. Awaken us, we beseech thee, to a true sense of our manifold provocations and offences: and for thy name's sake, and for the sake of thy Son JESUS CHRIST our Lord, pardon the great and crying sins of thy servants who now bow before thee. Spare us, O LORD, spare our country; and grant that we may so repent, and turn from our evil ways, that our iniquity may not be our ruin. Make us, in this our day, to see the things that belong to our peace, before they are hid from our eyes. Remove from us, O LORD, the evils which our sins have brought upon us, and avert those dreadful judgments which we have just cause to fear. Bestow thy blessing, we beseech thee, on the Governor of this State, and on all others in authority. Endue them with that wisdom which is from above, and make all their consultations effectual to the glory of thy great name, the preservation of thy Church, the advancement of pure religion, and the security, peace and prosperity of all estates and conditions of men among us. Suffer not the angry passions nor the selfish interests of man, to foment the spirit of discord in our country; and grant that both rulers and people may seek the things which make for peace, union and happiness, that thou, who art a GOD of peace, may still be our GOD and guardian, and that we may be thy people, devoutly given to serve thee in all good works. Graciously hear us, O GOD, in these our supplications and prayers, and grant us an answer of peace, for the sake of thine only Son, JESUS CHRIST our Lord.—*Episcopal Watchman.*

THE ESSAYIST.

For the Churchman.

ON THE DIFFERENCES OF OPINION THAT EXIST IN THE CHRISTIAN WORLD.

IT is often thrown as a reproach upon the divine religion we profess, that there is no agreement among ourselves about the thing we pretend to hold in such high estimation.

Now that we are, on some points, not all agreed, will be readily acknowledged. We concede that differences do subsist among Christians, in relation to the ministry, the rites, and even the doctrines, of the Church: but after this concession, we have in no sense given up the truth in which we glory, viz: that *Christianity is divine.* We contend that the uniformity of sentiment, on those matters of religion which fall within the capacities of all to estimate, is one very considerable proof of its heavenly origin; And the blessed effects, that often show themselves, in multitudes of uneducated individuals, of every variety of people, have such uniformity of appearance, as the meagre morality of the infidel could never boast; while, at the same time, the differences that accidentally arise, occur on those parts of revelation which require some capacity of investigation: and on these, differences of opinion ought to be expected. The very importance of the subject makes men suspicious of being deceived. Unlike the ancient Pagans, they cannot suffer an intercommunity of Gods, or give up any thing which they think essential to truth.

And this contest between zealous partizans of a common cause, with shame we confess, is sometimes conducted in a spirit not at all calculated to win the praise once given to the professors of this same religion: "Behold how these Christians love one another!"

Yet this disorder is by no means chargeable on Christianity. It all has its origin in the common corruption of our nature, which Christianity is designed to cure. And, intense as the contest may be, one truth it clearly establishes—that in our very nature, there is an almost instinctive assurance that a revelation to man might be expected—And all argue that this revelation they have, contained in the Bible. "GOD is the author of the Bible." Still, some things contained in that sacred book, are of such a nature, that differences of opinion arise upon them. What shall we say then? That all is to be rejected? By no means. We do not proceed thus, in our reasonings concerning the phenomena of nature. In these we acknowledge that there are many things of an unfathomable depth. One man's conjectures lead him in this direction—another's in that; and the grand solution of the difficulty is, that man is a being of very limited capacities. By resorting to this, which is the true secret in the case, the ALMIGHTY—the OMNISCIENT is still permitted to remain as the Creator and Governor of the Universe. We ask only, that the same indulgence be shown to Christianity, and we may then bid defiance to the most powerful assaults of scoffing mortals.

But, then, we are further prepared to show, that these differences of opinion not only might arise from a scheme of religion, on the whole the most perfect which Omniscience could devise; but, that these very differences themselves, are, in the divine counsel, made to produce actually good effects. To specify two instances only: 1st. The preservation of the sacred text. Now, who does not perceive that the vigilant eye one sect keeps upon another, prevents all material corruption, and causes the stream of truth, designed for the benefit of successive generations, to the end of the world, to flow on, in its native purity? And, is it not equally clear that the most forcible lesson of humility is derived from the same source? Poor, frail men, destined soon to enter on the solemnities of that eternal world, in whose interests they are all alike concerned, find themselves disagreeing upon some things, acknowledged to be connected with that world; and being in this situation, what shall they do? Shall they presume to dogmatize, in the spirit of ancient philosophy? Surely not. On the contrary, clinging to the sacred ark of truth, they will rather exclaim in the language of Job, (xxxiv. 32,) "What I know not teach thou me!"

To conclude these desultory reflections—As to the dispositions which should govern us, under these differences—we see the importance that the Christian world should first of all, endeavor to arrive at complete agreement in as many truths as possible, according to the Apostle's direction—"Mind the same things:" and, secondly, in these things, where conscience compels to difference of opinion, let all Christians, and especially all ministers of our own communion, imitate the wonderful men—the Chillingworths—the Tillotsons—the Hookers—of former times; whose names having been engraven on the pillars of the Christian Church, deserve to be kept in everlasting remembrance as bright examples of what our holy religion can effect. Thus may we cherish none other than kindly dispositions of heart, among ourselves and toward all others, mutually praying for that time, when all CHRIST's sheep, scattered throughout the world, shall be united under one shepherd, JESUS CHRIST the Righteous.

COMMUNICATIONS.

ESSAY ON COMMON SENSE.

BY DANIEL WILSON, B. A.

Continued from page 278.

WHEN the faculty of COMMON SENSE, however, has been equally bestowed, and similarly cultivated, if its general appearances are still different; a case obvious and important; it may perhaps be resolved into national complexion, that variation which arises from a cast of manners, climate, or constitution of mankind. The inhabitants of FRANCE are accordingly seldom strongly under its operation. Actuated by a certain vivacity and sprightliness of mind, they listen with little attention to the sober provisions of the judgment. All is gaiety and pleasure, and enjoyment; while distant evils are never suffered to interfere with present gratification. The complexion of the GERMAN places him at a very remote distance from this indiscriminate alacrity. His character, slow in unfolding itself, and cautious in its progress, presents us with the same ordinary judgment under nearly opposite circumstances. The ITALIAN is yet different from either of these; and especially, since the cultivation of the arts has declined, seldom rises to firmness and decision, or breaks the alluring charms of indolent indulgence. The grave and inflexible formality of the SPANIARD affords us a further modification. A spirit of haughtiness and procrastination, increased by the utmost rigor of papal tyranny, and no longer assisted by that ardor for enterprise, which once marked and enlivened his character, seems to have oppressed all freedom of thought, and to have lessened, if not extinguished, his intellectual importance. Mistakes will therefore arise in estimating the measure of COMMON SENSE, if in surveying a character, something be not allotted to natural temperament; if we do not recollect that the same powers of the mind will, from the large and inevitable infusion, present itself under various circumstances of advantage.

Amidst the other nations of EUROPE, however, GREAT BRITAIN may be considered as eminent for the possession of this faculty. Holding an immediate and felicitous place between the versatile talents of one people, and the tardy and enervated operations of others, our country has received in a degree far superior to any of the adjacent powers, this very important endowment. Not that we are deprived of our full proportion of splendid and illustrious talents; but having to boast of the powers of genius and discovery, in common, perhaps, with others, in this we seem to stand distinguished, that the general body of the people possess a strong ordinary capacity of judgment, that our inferior orders hold a higher rank in intellectual excellency than the same orders in any other state. Information is more widely diffused, and sufficient COMMON SENSE is more generally to be discovered, and its exercises are more just and considerable, than in the other nations of Europe. For this distinction we are indebted to the elevated tone of public morals, to our salutary and corrected enjoyment of political liberty, to the encouragement which is afforded to literary merit, and the extensive diffusion of religious and general knowledge.

Appeals, therefore, when they are fair and honorable, to the COMMON SENSE of this country, are usually attended with success. When particular tribunals are at any time led away by mistaken information, or local prejudices, the general sense of the nation seldom fails to discover and correct the aberration. To this remark few exceptions are to be found. It is indeed possible that the passions of the people may be hastily and improperly excited; but the effervescence is never permanent. Like the sea agitated by a storm, it soon subsides into its wonted state of calmness and tranquillity. Of the truth of this observation we have of late had a memorable, and in the event, a most honorable proof. During the contest, from which it is difficult to say whether we are yet disengaged, a very insidious appeal was made, not to the judgment and reason, but to the very worst passions of the human mind. Under the cloak of free investigation, a contempt of all authority, human and divine, was industriously recommended. The pride of ambition and avarice of mankind were addressed and inflamed. Every artifice was employed, and employed with malignant diligence, to call off the minds of the people from the dictates of an unbiassed judgment, to the hasty and alarming rapacities of unbridled licentiousness. The sound understanding of this country never rose with more dignity, than in the universal abhorrence which has at length repressed and overwhelmed these base machinations. To its salutary influence we are, indeed, indebted, under the blessing of Providence, for the integrity of our constitution, the affluence of our resources, and the purity of our morals and religion.

Of these just encomiums on our country, it is painful to recollect that any points should be found to limit the application. But while the cruel and absurd practice of single combat is still retained from the barbarities of the dark ages; and so long as the still more inhuman traffic of slaves* continues to dishonor our national character, we must acknowledge that the influence of reason remains lamentably deficient; and that humanity, not less than COMMON SENSE, is wounded by circumstances of deep and complicated enormity.

In vindicating for this faculty all its genuine influence, it will be necessary to disclaim a certain artful and superficial method of addressing the populace, which, while it puts on the appearance of simple COMMON SENSE, is deceitful and dangerous. Of this, every innovator in civil as well as theological subjects, has known how to avail himself. A bold claim to science, an affectation of indiscriminate candor, an insidious and popular address to the passions of mankind, an isolated and malicious and inflammatory representation of errors incident to every human institution, were the detestable arts of a man† celebrated only for his villany, and whose name as well as cause, has long been consigned to perpetual and merited oblivion.

To appreciate the importance of COMMON SENSE, we must not, however, confine our observations as we have hitherto done, to its direct and independent influence; we must proceed to examine the place which it holds, as superadded to the higher powers of the mind; as moderating the ardor of genius, as guiding the efforts of learning, as extending its laws to eloquence and philosophy, and occupying an important situation in the concerns of religion.

For in the characters, and they are numerous, where it cannot be considered as the leading talent, common sense is conspicuous in the regulation of those efforts which it could not have produced. Genius may shine in all its splendor; the invention may be grand and prolific, the powers of the imagination unbounded; the mind quick to discern, ardent to pursue, comprehensive to embrace; yet, unless an ordinary judgment be added, every thing will fail. The character, as the vessel without ballast, will want steadiness and direction. It may amuse or astonish; but it will seldom be productive of the highest advantage.

To be continued.

* This traffic, to the eternal honor of the British name, is now abolished.

† Thomas Paine.

For the Churchman.

MESSRS. EDITORS,—The Churchman should know all that is new and important in the Church. The matters now communicated deserve certainly the latter epithet, and will receive the former, it is thought, from the great majority of your readers. The information which follows is derived from the letter of a friend travelling in another diocese. The facts observed by him recal to the mind what you have repeatedly pointed at in your columns,—the paramount importance of a ministry fitted by the acquisition of treasures of things new and old, to guide and regulate, instead of bending to, the course of popular opinion.

Yours, Z.

"* * * * * * I had never fallen in with such Episcopalians before, and of course I examined their ways and doings as minutely as possible. Having always been accustomed to the good old forms and customs of the Church, I was not aware to what extent some vary from them, and then take credit to themselves for being the best Churchmen in the world, and for being the only ministers who preach the Gospel. * * * * * Their ideas of the Church are to make it all things to all men. Prayer-meetings and conferences are used to draw in and retain dissenters generally. To retain a Baptist, he is to be immersed, and his children are to go unbaptized. To retain a Methodist, the minister and some of the more pious must groan, while the Methodist prays extempore, and hymns must be sung without giving out any. The people are made to think that they are * * * * * * * * by calling upon them to exhort, and to take the lead in prayer, and then reporting how much help is derived this way. My ideas of propriety were much shocked to hear the clergyman call upon the people to help him exhort, when it is his duty to instruct and exhort from the nature of his office. I could not help thinking the clergymen were incompetent, notwithstanding * * * * * * * *. Yet it will not do to say such things of them lest we be called cold-hearted.

"* this is what dissenters call 'entering the Church to purify it from its remaining corruptions and errors.' Heresy and schism are counted of light moment: to give them any weight is to be illiberal.

"* * * To pray extempore is to use no formality; and to omit the ante-communion service, is to give an occasion to meet and spend one hour before service in extempore praying. Yet the services of the Church are so long, that the attention cannot be fixed during their continuance!"

SELF-EXAMINATION.

MESSRS. EDITORS.—As I have derived great benefit from subjecting myself to the following daily examination, perhaps in this time of mortal uncertainty, when every one of us should stand ready with our lamps trimmed, waiting the coming of the LORD, it might be of equal if not greater benefit to some of your pious readers. It is taken from an old "Daily Companion to the Closet, by a Layman," as an office for the Holy Communion.

A LAYMAN.

"Consider, O my soul, whether I love and fear GOD above all things, so as to prefer my duty to him, before all the pleasures and profits of this world, so as not to follow or be led by them?"

"Whether I have, at any time, more especially this day, hurt any body, either by word or deed?"

"Have I been true and just in all my dealings?"

"Am I willing and ready to make restitution and satisfaction for all injuries and wrongs done by me to any person?"

"Have I coveted or desired any thing belonging to another man?"

"Have I endeavored to do unto all men as I would they should do unto me?"

"Do I bear any malice or hatred in my heart against any person?"

"Have I kept my tongue from evil-speaking, lying and slandering?"

"Have I lived a sober, temperate and chaste life?"

"Mercifully, O LORD, look upon my infirmities, and for the glory of thy holy name, turn from me all the evils that my sins have most justly deserved; and wherein I have broken these, or any other of thy holy commandments, pardon and forgive me, through the merits of JESUS CHRIST our Lord. *Amen.*"

For the Churchman.

BRIEF NOTICES OF TRACTS.

Familiar Illustrations for the Public Worship of ALMIGHTY GOD, *agreeably to the services of the Protestant Episcopal Church.* pp. 16. N. Y. P. E. Tract Society. No. 24.

The *worship of* GOD is the chief object which the Christian should have in view in going to the sanctuary. This principle is plainly recognised by our Church, as is evident from the services which she has appointed. In order to be appreciated, these services must be explained, and the meaning of their several parts clearly pointed out. Without this, it is not to be expected that any one can join in them with pleasure or profit. The familiar instructions on this subject contained in this Tract, are well calculated to produce this effect,—to make evident to the reader the excellence of our Liturgy, and the adaptation of its different parts to the one grand design, of enabling the Christian to worship the LORD in the beauty of holiness.

The Old Paths. A Sermon. pp. 12. N. Y. P. E. Tract Society. No. 25.

The admonition of the prophet, "stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," is applied by the author of this Sermon, the late revered Bishop Hobart, to the deviations from correct principles and practices, in reference to the *worship*, the *ministry*, and *ordinances* of the Church, to which at all times we are exposed,—and to which modern fashion powerfully allures. Apart from the importance of the truths contained in this discourse, the name of its author will secure its perusal.

The Design of the Lord's Supper, &c. pp. 20. N. Y. P. E. Tract Society. No. 26.

This is a sterling tract, and should be widely circulated. We know of no one better suited for Clergymen to distribute among their parishioners.

The *design* of the Lord's Supper is first considered: the *obligation* which lies on all to receive it is next insisted on: and the *excuses* by which men commonly justify their absence, are then considered and answered. Prayers suitable to the Lord's Supper, from Bishop Wilson, are appended, which give additional value and interest to the Tract.

The Candidate for Confirmation instructed, in a Sermon. By BISHOP HOBART. pp. 56. N. Y. P. E. Tract Society. No. 27.

This Tract has been so generally circulated in our Churches prior to the administration of the holy rite of confirmation, and its value has been so often practically demonstrated, that it is needless to speak in its praise. The object of the Right Rev. author, as stated by himself, was to furnish a manual on the subject of confirmation, calculated to explain and enforce the nature of this holy rite, and the important truths and duties connected with it; and which may be used with advantage by those who are preparing for receiving it. To the Sermon is added, an Address after Confirmation,—considerations proper for those who have been confirmed, and prayers suitable for those who are preparing for confirmation, and for those who have already received that rite.

Little Jane, the Young Cottager. pp. 43. N. Y. P. E. Tract Society. No. 28.

It were worse than useless to attempt at this day to speak in commendation of the Tracts of Legh Richmond. Who has not read them? Whose heart has not been touched,—whose bosom has not swelled with emotion,—when reading the pages of this truly eloquent Christian writer? We venture to say, that no one can rise from the perusal of Richmond's Tracts without resolving to live near his GOD. May GOD grant us grace to keep our resolution. X. H.

For the Churchman.

SUICIDE.

The Suicide's Argument.

BY S. T. COLERIDGE.

ERE the birth of my life—"If I wish'd it, or no?"
No question was ask'd me—It could not be so.
If the life was the question—a thing sent to try—
And TO LIVE ON, be YES:—what can NO be?—TO DIE!

BY THE SAME.

*Nature's Answer.**

Is 't returned as 't was sent? Is 't no worse for the wear?
Think first what you ARE! Call to mind what you WERE!
I gave you Innocence, I gave you Hope,
Gave Health, and Genius, and an ample scope.
Return you me Guilt, Lethargy, Despair?
Make out the Invent'ry—inspect, compare!
Then DIE—if die you dare!

* Coleridge had done better had he written, "The Answer of an offended GOD."

THE following passages on the subject of SELF-MURDER, are from Tract No. 404, which has been recently added to the list of publications, by the (English) Society for Promoting Christian Knowledge:

Impatience.

"SUPPOSE a person in distress had a powerful friend, able and willing to help him, would he run the risk of offending this friend and destroying all hopes of his protection by rushing abruptly into his presence and accusing him of delay, declare he could wait no longer for such protracted kindness? would not an immediate loss of the favor of such a friend follow? And yet this is the conduct of self-murderers toward their Almighty Father, from whom they have received such innumerable blessings during every hour of their lives; to Him who has "numbered the hairs of their heads," and without whose permission not one of them can fall to the ground.

Let those who, through impatience, rush into the presence of their MAKER, and by a fatal act against His express *commands*, which they have every reason to believe will forfeit His mercy, consider what they have to expect from an offended and omnipotent GOD!

* * * * *

"The person who has laid violent hands on himself, leaves only his *body* for the lenity of the law to be exercised on; his *soul* is before the awful throne of his MAKER and his JUDGE; the JUDGE of the whole earth! in whose presence even the soul of the righteous will tremble. How then will *he* appear that is polluted with the guilt of *self-murder!* * * * * * We grant that a person under great anguish of mind, or suffering extreme bodily pain, may, in submission to the will of GOD, *wish* for death, and welcome such a release. But to hasten it is quite a different thing. Could a physician be prevailed upon to shorten, even for one hour, the most miserable existence of one of his patients under the most acute and hopeless suffering, his life would be forfeited to the laws of his country as a murderer. We are commanded to "run with patience the race which is set before us." * * * Ye that are wretched, turn in your Bible to the sufferings of CHRIST, and then think of your own, and you will find them light as air in the comparison. * * *

The Impiety of Self-murder.

My friends, do you not all shrink with horror from a murderer, from hands dyed with human blood? Where is the difference between taking the life of another, and taking your own? They are equally the loan of the ALMIGHTY—equally a portion of His Spirit. You take the life of your neighbor, perhaps, to obtain an earthly inheritance; you take your own in the hope of going *somewhere* to a state of *less misery* than you are enduring in this world. Does it ever occur to you, O unhappy, deluded mortals! that you must be rushed to one WORSE?—*beyond all imagination* WORSE! And the very act by which you endeavor to improve your condition, brings far more dreadful evils than those you now think past endurance. That act, which really cannot be *repented of* or *atoned for*, may shut you out from that divine mercy which you so greatly need: "THERE IS NO REPENTANCE IN THE GRAVE!" nothing in Scripture which warrants such a hope. Whereas, had you patiently endured to the end, you might have been partaker of the promise made to those who patiently endure tribulation, for CHRIST's sake, and in pious submission to the will of GOD. Such persons are taught by the Gospel to *hope for* and to *trust in* the aid of GOD's HOLY SPIRIT to sustain them under their trials, to strengthen their good resolutions, and finally bring them to rest and peace. * * * * * *

It is a mark of Guilt.

* * SUICIDE is the strongest possible mark of *guilt*—a much stronger one than the decision of any jury. It is the decision of a man's own *conscience*, by which he *passes sentence* on himself.

It is Impolitic—Perilous!

WHAT is the greatest evil of this life, compared with the punishment decreed to guilt in everlasting fire that never is quenched, prepared for the devil and his angels? What are the wrongs human beings can inflict, compared to the power of wicked spirits? to the worm that never dieth? Let those, into whose minds the wicked intent of self-murder has entered, turn, in the humblest penitence, to their HEAVENLY FATHER, implore His forgiveness through the intercession and merits of His blessed Son,—entreat, with their whole heart and soul, that He will give them contrite hearts and pour His HOLY SPIRIT upon them, to strengthen them against future temptation. Let them take the means of gaining strength by frequent PRAYER, and by attending divine worship, forsaking resolutely those evil courses and subduing those violent passions that have led them to meditate the commission of self-murder. Those who have gone further than the intent, and have been rescued from death only by accidental means, let them consider those means as sent by their ALMIGHTY FATHER, as a mark of His compassion for them, as a blessing, which, if duly, humbly, and thankfully acknowledged, may be followed by others. On their hearty repentance, GOD may continue to be gracious, and raise them up earthly friends to relieve their wants, or comfort them under their afflictions.

P. S. The compiler of these extracts remembers to have seen in some church-yard in England, the following

Epitaph on a Suicide:

Yes! I was wholly dead in sin,—
Wholly corrupt and spoil'd within—
The carnal mind still bore the sway,
And hurried me a slave away!

THE CHURCHMAN.

SATURDAY, JULY 28, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday 29, New Berlin; 30, Oxford; 31, Guilford; August 1, Coventry; 2, Bainbridge; 3, Colesville; 4, Binghampton; Sunday 5, Candor; 6, Richford; 7, Danby; 8, Ithaca; 9, Catlin; 10, Big Flats; 11, Bath; Sunday 12, Hammond's Port; 13, Penn Yan; Wednesday 15, Hunt's Hollow; 16, Angelica; Saturday 18, Warsaw; Sunday 19, Sheldon; Tuesday 21, Olean; 22, Ellicotville; 23, Gerry; 24, Mayville; 25, Westfield; Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

WILSON ON COMMON SENSE.—The Editors of the Churchman were not unaware that this essay was to be found in the "Oxford Prose Essays," as one of them had read it there more than six months ago. But as a distant and valued correspondent, less familiar with late English publications, had taken the pains to make a transcript from his college papers, they did not care to lessen the expression of their obligation, by adverting to the previous accessibility of that which he had labored to put within their reach—an accessibility rather nominal than real, as perhaps not twenty among the readers of the Churchman enjoy the facilities of the writers of the following paragraph:—

DANIEL WILSON'S PRIZE ESSAY.

The Editors of the Churchman will find the Essay on "Common Sense," by the present Bishop of Calcutta, in the 2d volume of the Oxford Prize Essays, at the 85th page. It has also been printed at the close of the second of two volumes of Sermons and Tracts, by the Rev. Daniel Wilson.

To Correspondents.—"A. B." is ignorant of facts known to us, which would render the insertion of his piece both improper and unkind.

"A Layman" will accept our thanks for his well-meant communication sent us in the past week. His motive is most worthy. The large proportion of our readers are, however, possessed of manuals of the class from which his selections are made, and we on this account only decline their insertion.

The pious diligence of "W. H." in searching the Scriptures, is deserving of affectionate commendation. We regret that we cannot encourage it by the insertion of his communication.

"S." is in type, but unavoidably excluded from our present number.

Circular of Bishop Brownell—The Prevailing Epidemic.—We have made it a point to record in our columns all the official documents of general interest from our Bishops, and particularly those having regard to the appalling pestilence which we here feel in all its horrors, and which is, to all human seeming, destined to traverse our continent. The impressive circular of the Bishop of Connecticut is accordingly placed upon our second page. It requires no effort to speak seriously upon the subject to which it has relation. The vanity of earthly things, in themselves considered;—the instability of all that belongs to time,—the insufficiency of every human stay;—and the need of a rock higher than we;—are as with a pen of iron in a giant's hand graven upon our hearts, amid the scenes of sudden visitation, bereavement, and dismay, which have so quickly succeeded to the bustle and cheerful activity of our metropolis. The house of God is felt to be a place of privilege. The devout heart can now realize the full meaning of the sentiment, "Oh how amiable are thy tabernacles, thou Lord of Hosts!"—and the indifferent in times of sunshine, are seen, halcyon-like, seeking shelter in its calm recesses. These things have a voice for as many as are yet unscathed; to whom an opportunity is afforded to *consider*, at a distance from the excitement which *here* almost defies consideration. If their language be unheeded or obscure, *we* have no power to increase its weight or clearness. Christian faith is now seen to contract itself, as to its objects and expressions, within narrow limits. Every man is called to test the strength of his own armor, and to seek shelter in the fortress of his own choosing. "Am I reconciled to God, through Jesus Christ? Can I 'read my title clear' to the life which Christ has brought to light? Dare my mind rest itself upon the promises of pardon, reconciliation and adoption, as made to *me;* and am I within the charmed circle which they enclose?" These are the absorbing questions which press themselves upon the mind of all who have tasted the first principles of our holy faith, as danger draws around them, or the calamity arrests them. 'Do you find any thing to sustain you but the promises of mercy through Christ?' is a question readily answered by the sufferer. 'Oh! no, no, no! *they* are my only refuge!' 'Can you recommend to those around your dying-bed to serve and honor their Redeemer while they have time?' 'Oh! the *first* thing! the *first* thing! the *first* thing!'——These are *realities.* These are the 'preachers' which God's visitation has raised up. Reader! may the good Spirit of God give them their due influence upon all our hearts!

Episcopal Tract Societies.—The children of this world, wise after their generation, sometimes find it convenient, when detected in making broad assertions concerning facts with which they have an imperfect acquaintance, to talk big, and bully; with manifold threats of what they *can* do, if pertinaciously fastened down to facts. The readers of our leading political journals will doubtless remember numerous exemplifications of this policy. With sincere regret we find the Vermont Chronicle lowering itself to their level.

Our readers may remember an editorial article in the Churchman two weeks since, called forth by some random assertions of the 'Chronicle.' The Episcopal Watchman, which had given occasion for those assertions, contained another refutation. To the latter, "for reasons best known to itself," the Chronicle has confined its attention; not, however, without an allusion to "the co-adjutors" of its opponent.

After an insinuation concerning the religious condition of the Episcopal Church in the city of New-York and in the diocese of Connecticut, which, we are sure, will be as strongly condemned by those whom the writer designates as "the better part of their communion," as by ourselves; the Chronicle takes up the declaration of the Watchman, that "a tract society for one of the parties in the Episcopal Church never had an existence." The following is its answer, intended, we presume, to maintain the contrary position.

"Is there no 'Protestant Episcopal Press?' Does it publish no tracts? Does it seek no aid, except from the diocese in which it is located? Do its tracts contain no views of religion, which several of the bishops and a large part of the members of that Church unite in disapproving? Was it not established on purpose to support such views? Possibly, we may find some 'documents' on this and kindred subjects among the 'archives of' our 'office;' and perhaps we may use them when *we* think they 'are needed,' even if the Watchman should not 'take the liberty to apply for them.'"

We beg leave to supply the following answers to the foregoing queries, cheerfully incurring the risk of confutation, with which we are threatened in the concluding sentence.

1. Our readers are pretty well aware that there *is* a "Protestant Episcopal Press." Perhaps the 'Chronicle' would not be sorry were it possible to give *this* query a negative reply.

2. It *does* publish tracts: not, however, as *a Tract Society,* (surely we need not define the term!) nor as yet have its publications in this form extended to any considerable number. We trust the day is not very far distant when they will.

3. It does *not* 'seek aid;' nor has it done so, in its own diocese or elsewhere. Stock-loans on full interest, we presume are not the 'aid' intended by the querist.

4. The publications of the Press, so far from containing 'views of religion which several of the bishops and a large part of the members of that Church unite in disapproving,' have received the cordial approbation, and secured for the Institution the warm support of nearly or quite (we speak uncertainly in ignorance, not equivocation,) all our bishops, and of the great majority of the members of our Church. No expressions of disapprobation have reached its managers, while they daily receive unlooked-for testimonies of contrary sentiments. It is our firm belief that were it possible to canvass the opinions of the whole Episcopal Church, ninety-nine in the hundred would be found favorable to the institution, and the hundredth otherwise only from ignorance on the subject.

5. The Press *was not* established on purpose to support the views of any party or portion of the Episcopal community. It is the just boast of its managers that to this day they have steered clear both of Scylla and of Charybdis; attached themselves to no party. Among *their warmest supporters* may be found *a majority of the very men* whom the 'Chronicle,' in its ignorance, would single out as "uniting in disapproving" the views of their publications. Ask them why? and they will say with one voice, Because they have confidence in its freedom from party views and interests.

During our editorial career, we have not witnessed a more wanton and impudent interference in matters out of a writer's province and sphere of intelligence, than this of the 'Chronicle.' We are happy to profit by the talent which the columns of that paper continually display, in doctrinal and practical elucidations of Gospel truth; but if these be the fruits of its principles, when brought to bear on the charities of life and courtesies of Christian intercourse between differing denominations, there must be rottenness somewhere! We do not advise the Chronicle to meddle and make in the distractions of its own many-headed body; but we do beseech it to spare efforts to make rents in the seamless coat of others, at least until it have acquired a greater stock of knowledge to direct them.

The Church in Tennessee.—Our readers are aware that Bishop Ives was expected to be present at the late Convention of this new Branch of our growing Communion. By the favor of a good Providence he was enabled to fulfil the appointment. We are not informed of the particular days on which the Convention held its sittings, further than that they occurred during the week preceding the 1st instant. The addition of two laborers to the interesting band now engaged in this wide and whitened field, is a most gratifying and encouraging event. We bid them God speed. The proposition entertained by the Convention, to elect a Bishop at an early date, will, we trust, be carried into effect. The 'Nashville Banner' is the source of the notice which follows.

Episcopal Convention.——We have already noticed the opening of the late Convention of the Episcopal Church for the State of Tennessee, the public religious exercises growing out of it, the ordination of two Deacons, and the eloquent discourses of the Right Rev. Dr. Ives, Bishop of that Church in our parent State, North Carolina. It is now proper that we should allude to the other proceedings of the Convention. There were present, in addition to the Bishop, eight clergymen, six of whom are now resident in this State, and engaged in the service of the Episcopal Church. Lay delegates, who, according to the customs and regulations of that Church, are chosen from each congregation, attended from three of the five churches in Tennessee. In consequence of the infancy and small extent of the Episcopal Church in this State, but little attention to business was required. A plan, designed to furnish increased facilities for acquiring a liberal education, especially in theology, to candidates for the ministry, was adopted, and we understand measures connected with it are soon to be put in operation. The Rev. Messrs. Weller and Otey, Dr. John Shelby and F. B. Fogg, Esq., were appointed the Standing Committee of the Church in this State for the ensuing year. The Rev. Messrs. Stephens, Weller, Otey and Chilton, and Messrs. Shelby, B. S. Tappan, Dickinson and Langtry were chosen Delegates to represent this State in the General Convention of the Episcopal Church for the United States, which meets triennially, and will assemble in the city of New-York in October next. It was also determined, in a certain contingency, to have a special meeting of the State Convention, in the ensuing autumn, for the purpose of electing a Bishop to preside over the Episcopal Churches in Tennessee.

The public religious exercises during the sitting of the Convention were highly interesting, and were listened to, and participated in by numerous, devout, and attentive auditories. Two candidates were, as we have already stated, ordained Deacons (the lowest order in the ministry) on the first day of the meeting of the Convention. On the ensuing Sunday (1st instant) a Deacon was ordained Priest or Presbyter by the Bishop and clergy present. The discourse by the Right Rev. Bishop Ives on this occasion, on the difficulties and responsibilities of the Gospel ministry, was among the most interesting and eloquent, both in substance and manner of delivery, we have ever heard. In the afternoon of the same day the solemn and impressive rite of Confirmation—a rite peculiar in some respects to the Episcopal Church—was administered by the Bishop to nine persons, who thus publicly, in the presence of a large congregation, assumed the vows, and gave the solemn pledges, of a religious life. At night, the Bishop again preached and urged the importance of the extension of the Episcopal Church in Tennessee, on which occasion a collection was made in aid of that object.

The services alluded to appeared to excite general interest in our community and gave very great satisfaction to all.

OF THE TRUE CHURCH, AND WHO ARE EXCLUDED FROM IT.

The Church of Christ, although it is composed of a multitude of individuals, which "no man can number," and of many different communities, possessing distinct visible organization; yet, as all these are governed essentially by the same law, and hold to the same Head, they constitute but one kingdom—they are but one Church: "For as the body is one, and hath many members, and all the members of that *one body,* being *many,* are *one* body; so also is Christ: for by one Spirit are we all baptized into one body." 1 Cor. xii. 12, 13. For this Church, Christ laid down his life; he purchased it with his own blood; eternal justice has confirmed the purchase; nothing can separate this Church from his love; nothing can divide this body from its glorious Head; no one can pluck this flock out of its Almighty Shepherd's hand. In its visible form, the Church is not precisely commensurate with the spiritual flock of Christ, who alone constitute the *true* Church. Many eat and drink in his presence on earth, and call him Lord, Lord, whom he will not acknowledge as his, in the day of final judgment. And as many perish, who belong to the visible Church; so undoubtedly, others are saved, who, not wilfully, but providentially, or through temptation or mistake, have been hindered from joining in visible communion with the people of God. But, because the outward means of grace and salvation are connected with the visible Church, and conferred upon it by way of covenant privilege,—by which means, God is pleased usually to call his people out of the world; therefore, out of this Church, and apart from these means, "there is no *ordinary* possibility of salvation." It becomes, therefore, an important matter, for every serious person to ascertain, as far as practicable, *which is the true Church, and who are excluded from it.*

The passage thus concluded, we have met with in the 'Presbyterian,' of July 18th;—we have no fault to find with a syllable of its contents. But this is not all we have to say of it. "Hooker," a correspondent of the (Auburn) Gospel Messenger, gave occasion for the article in the Presbyterian, of which the extract above forms part. Going on to comment upon the communication of "Hooker," the Editor of the last named paper indulges in the following strain:—

According to this writer, [the correspondent of the Messenger,] all that are "pursuing an authorized high way to heaven;" all who are "denizens of the New Jerusalem by charter;" all who belong to "that Church, against which the gates of hell shall not prevail—for which Christ gave himself," are neither more, nor fewer, nor other, than the members of the Protestant Episcopal Churches of Britain and America! These are the Churches, or the Church, against which the gates of hell shall not prevail:—it was for the *Episcopal Church* that "Christ gave himself, that he might present it to himself a glorious Church:"—it is to the *Episcopal Church,* that "Jesus Christ adds daily such as shall be saved!" All other Christian denominations are *unchurched;* their spiritual teachers are "ministering persons" only, not ministers and rulers in the house of God; they have no valid ordinances among them, and are out of the "authorized highway to heaven," walking in "by-paths," which, for any thing the writer knows, may terminate in hell; they are excluded from part or privilege in "the New Jerusalem," and left to the *uncovenanted mercies* of God! Spirit of Cranmer!—spirit of the blessed Reformers!—spirit of the holy Apostles!—spirit of the Gospel!—where were ye, when these sentiments were excogitated and penned? All the blessings of the everlasting covenant, all the hopes and consolations of the Gospel, all the reality and wholesomeness of the children's bread, all the profitable reception of the provisions of grace, the application and fulfilment of the promises, and the unspeakable destinies of eternity, are made to hinge—on what?—On ordination by the hands of a *diocesan bishop!*—an office which neither Christ nor his apostles appointed, and which the Bible—the law of the Church—does not recognise as existing in the house of God.

With the strictures upon "Hooker's" phraseology, &c., we are not at present concerned. This reviewer has gone far beyond replying to him only. It is with this excess that we have principally to do.

The Banner of the Church, of the 21st, lying upon our table beside its more imposing contemporary, furnishes us materials for qualifying the effects of our Presbyterian brother's indignant paragraphs.

Dr. Daubeny, (the author of a Guide to the Church,) was of a different way of thinking from some even of his brethren of his own Church.

Having an accurate view, says the Banner, of the constitution of the Church, as a visible society formed by the Redeemer for the best interests of the human race, he [Dr. Daubeny,] could not think it a matter of indifference whether the people placed under his pastoral care used the appointed means of divine grace in a regular way, or whether they wandered into devious paths, where they could not possess the same assurance that the food which they sought was indeed the bread of life. He traced to the remotest period of Christian history the form of the Church of which he was an office-bearer, and proved that, until a comparatively recent date, the word and ordinances of religion had never been administered under any other polity; and therefore he led his readers to conclude that, if their spiritual safety was of any value in their eyes, they ought to adhere to a communion whose principles had descended from the age of the Apostles, and whose commission was conveyed to them through a channel which could be distinctly marked. He did not maintain that salvation was not to be had in those voluntary associations of unauthorized teachers who had gained the favor of too many of his parishioners; but he did not conceal his opinion that, as the promises of God were made to the Church as constituted by the inspired disciples of his blessed Son, those who withdrew from her prayers and sacraments must trust solely to the "uncovenanted mercies" of heaven.

Dr. Daubeny was accused, by a contemporary opponent, of directly maintaining in his book, the position, that 'the Church of England and the Church of Christ are exclusively one and the same.' From this imputation, as unworthy as it was unfounded, he calmly and triumphantly vindicates himself; and he goes on to say in his vindication—

"A position incompatible with the one here laid down is to be found at page 120; where, speaking of the separation of the Church of England from the Church of Rome, it is observed, that it was neither the government nor the doctrine of the Church of Rome, that were protested against, but the corruption that had taken place in both. In separating from the Church of Rome, we separated from a corrupt Church. But this separation did not render that Church less a Church of Christ than it was when we were in communion with it. Were it possible, Sir, that the author from whom the foregoing extracts are taken, could entertain the position you have drawn from his book, he was certainly most unqualified to write upon the subject he undertook. But since it appears that I have been so unfortunate as to be misunderstood on this occasion (though it would be an affectation of candor I do not feel were I to pretend that I think all the blame of being so misunderstood is to be laid at my door,) I will endeavor to explain myself more fully. Every Christian society possessing the characteristic marks of the Church of Christ, I consider to be a separate branch of the Catholic or universal visible Church upon earth. The Church of England, the Church of Ireland, and the Episcopal Church of Scotland and America, possess those marks. In the same light, the Churches of Denmark, Sweden, and Rome are to be considered; not to mention the great remains of the once famous Greek Church, now to be found in the empire of Russia and in the East. All these Churches constitute so many separate branches of the same Catholic Church of Christ; independent of each other so far as relates to the direction and appointment of indifferent things, as rites and ceremonies; but connected together as one body, by the profession of the same fundamental articles of faith, and the same divinely-instituted form of government."

To all this we heartily subscribe. It remains only that a statement be given of what, in our view, *make up* the 'characteristic marks' of the Church of Christ, as divinely instituted for the salvation of men; the Church into which it is our most earnest desire and constant prayer that all men may be brought to their souls' everlasting health; and whose ministering servants may claim the promise of the Redeemer, 'Lo, I am with you alway, even unto the end of the world.' With such a statement we are provided in the 19th of our XXXIX Articles, which treats expressly "*Of the Church.*"

"The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

The sacraments to be '*duly* ministered,' must be ministered by those to whom authority has been duly given for that purpose. Who are so commissioned, is the precise question on which the Episcopal and Presbyterian denominations differ. The difference involves no less than the claim of one, at least, of the parties, to membership in the Church of Christ. Why hesitate to avow the fact? It is the part of cowards and time-servers to conceal the bearing of their opinions; and we may add, they only take umbrage at the candid avowal by others of their peculiar opinions in all their bearings. We believe that Christ's commission to preach the word and minister his sacraments, has been perpetuated in a ministry of three orders, the channel of conveyance being limited to the highest of the three. 'This belief,' say our Presbyterian brethren, 'involves a denial of our claim to be a portion of the true Church.' Suppose we grant it. What then? Will railing and angry outcry subvert the belief, or destroy its consequences? The 'spirit of Cranmer—the Reformers—the Apostles,' was to follow the truth at all hazards to all its results. Enough of that spirit, we trust, will always be found in the Episcopal Church, to render its conscientious members firm in their adherence to its claims, unshaken by the clamors of any whose craft may be in danger.

LITERARY.

Aid to Devotion in the Morning and Evening: compiled from the Scriptures. 12mo, pp. 4. By J. S. July, 1832.

A Tract with this title, and deserving it, is lying before us, which if we do not mistake, is from the pen of the Rev. John Stanford. It came to us accompanying a parcel of periodicals from the bookstore of Swords, Stanford & Co.; and we presume has been published by the author for gratuitous distribution.

Thoughts in Affliction, by Rev. A. S. Thelwall, A. M. of Trinity College, Cambridge;—First American edition, revised and enlarged; *To which is added, 'Bereaved Parents Consoled;'* By John Thornton;—*also Sacred Poetry, carefully selected by a clergyman:* New-York. Appleton. Royal 32mo. pp. 320.

A collection of texts of Scripture, according with the character of the title,— and of exhortation, and devotional prose and poetry, selected and prepared by a pains-taking, and, as far as a cursory examination enables us to judge, a skilful hand. The poetry which makes up the third portion of the book, is appropriate and unobjectionable in its sentiments, though not in general possessing literary merit. The volume is neatly got up, and may be considered an accession, and not unseasonable, to the shelf of aids to devotion.

Confirmation.—*Tennessee.* In Christ Church, Nashville, on the *first* instant, by the Rt. Rev. Levi S. Ives, D. D., Bishop of North Carolina, nine persons were confirmed.

OBITUARY.

THE REV. GEORGE LLOYD HINTON.

This faithful minister of Jesus is no more! On Sunday last, he performed his usual services, in the Lord's House on earth; and on Wednesday, early in the morning, after no more than five hours' illness, he was called to the higher duties of the upper sanctuary.

With a deep concern for the salvation of his fellow-mortals, whom he beheld falling around him, the victims of the prevailing pestilence,—he engaged more earnestly than ever, in his hallowed work of winning souls for Christ. He was in the desk and pulpit, at the Lord's table, by the death-bed, at the grave, and in the house of mourning, almost until the very hour when his labors terminated. He sunk under his great efforts. Just entering his twenty-eighth year of age, and in the sixth year only of his ministry,—he died a martyr to the holy cause which he espoused.

From early youth, Mr. Hinton yielded to a holy principle of action. He was trained up by a pious mother. Naturally of a pensive disposition, he selected the most thoughtful of his equals in age, to be his familiar associates. And so decided were the evidences of his *early piety,* that, while yet a boy, he would exhort and encourage his young relatives and friends, to engage in private prayer, and to read every day a practical portion of the Scriptures.

The cause of Sunday Schools was dear to him. He was long a faithful and active teacher at St. John's Chapel, and, for some time also, an able superintendent in the flourishing Sunday School of St. Stephen's Church. His ardent zeal for the young, with which he took part in their religious education, has placed his name among the bright catalogue of those who have turned many to righteousness.

Decided in his preference of mental above manual labor, he was always very fond of books. In this his brothers freely aided and encouraged him, with the resources of their industry. He received, at first, the advantages of a common school education. But from his thirteenth to his nineteenth year, being engaged as an assistant English teacher in an academy under the charge of Mr. Bragg, he assiduously devoted all his leisure hours to the study of the Latin and Greek languages; and he thus acquired some knowledge of the classics, which he duly prized. The minute details of his efforts amid great discouragements, afford an eminent example *of the results of persevering industry.*

Before his seventeenth year, he had resolved to devote his life to the sacred office. All his energies were stimulated by the contemplation of this high point at which he aimed. In the year 1824, (then in his twentieth year,) he was admitted into the General Theological Seminary, where he richly stored his memory with sacred learning, and kindled to a brighter flame his holy zeal. That School of the Prophets can bear witness, that he there *came behind in no spiritual gift.*

He completed his three years' course of theology, and graduated in the summer of 1827. On the first day of July in that year, he was admitted to the holy order of Deacons, in St. Thomas' Church, by the late venerated Bishop Hobart. A few weeks after, he was a missionary in the western section of our State. The parish at Onondaga was at that time vacant, and Mr. Hinton was invited to it, and intrusted with its charge. He was there a zealous, earnest, faithful pastor of his people.

When the late Rev. Edmund D. Griffin ceased to officiate as an assistant minister at Bloomingdale, Mr. Hinton was invited to succeed him in his duties. This prospect of extended usefulness, caused him then to part with the people of his first charge. He now acted as a minister at large,—performing services, as they were required, at Bloomingdale, Manhattanville, Yorkville and Harlaem. It had long been a favorite object with the Rev. Mr. Richmond, the ardent and devoted rector of St. Michael's and St. James', to see an Episcopal congregation at Harlaem: and by his effective co-operation, Mr. Hinton, with the divine blessing, was soon enabled to accomplish this.

He commenced with no more than eleven hearers: but he went on in his good work, "zealously affected." By *a faithful exhibition of the leading doctrines* of the Gospel, and by *an exemplary life,* he at last drew a large audience to his stated services. The erection of a place of public worship was proposed. The interesting object was at once the centre of numerous and devout sympathies; and soon appeared, with its pastor, its vestry, and its organized congregation, the *first Episcopal church at Harlaem!* The corner-stone of this edifice was laid by Bishop Hobart, and the building was also solemnly consecrated by him.

For three years, Mr. Hinton, occupied in his untiring and successful efforts, has rejoiced over his flourishing Sunday School; has delighted in performing divine service for his numerous congregation; and has broken the bread of life, and given the cup of salvation to the forty communicants around his altar.

Married at Onondaga to the daughter of the late Reuben West, (a decided member of the Church, and for many years a warm personal friend of Bishop Hobart,) Mr. Hinton found in her a devout and devoted companion of his cares and toils. A small stipend of about four hundred dollars yielded them all necessary comforts; they were blessed with two children; and a wide prospect of usefulness and happiness was opening before them.

A few weeks since, Bishop Onderdonk, on his Episcopal progress, felt a peculiar pleasure in visiting this faithful pastor and his zealous people. All was then bright and promising; but, as in a moment, Death has been permitted to change this brightness into gloom.

With a warm heart for all the social endearments, Mr. Hinton found a true friend in Doctor Arnold, who had recently entered upon the practice of medicine at Harlaem; and they were so unwilling ever to be long apart, that they agreed to occupy apartments in the same dwelling. Fond also of yielding in any manner to the temporal comfort of the afflicted, Mr. Hinton often aided his friend in preparing medicines for the sick,—especially during the present time of severe visitation. With a view to qualify himself for being useful to some sufferers, who might have no physician near at hand, and might require very prompt relief or perish, he read the best popular treatises on the prevailing epidemic, and received special directions on the subject from his medical friend. Yet, so mysterious are the ways of the Unsearchable, the sincere pastor and devoted philanthropist was doomed to be himself a victim of the pestilence. He complained of debility for several days. The premonitory symptoms of the epidemic he was enabled to control, by medicine which his friend Arnold had prescribed. He recovered strength, and went on in his good work.

On Sunday morning, July 15th, he preached a heart-touching sermon, on the words, *Though he slay me, yet will I trust in him.* Job xiii. 15. When after service he was chided by a near relative, for having been "quite too severe,"—his ready answer was, that the diseases of the day surely called for severe medicines. At the same time, he administered the Lord's Supper to his people. But little was it thought by any, that never upon earth was he to drink again with them of this fruit of the vine.

On Sunday last, he performed his usual sacred offices. His sermons were impressively appropriate. "Before this week is gone," said he, "some of you, my friends, may be in the grave,—yes, I may myself descend into the tomb before you." His words were literally verified. And oh! with what peculiarly affecting circumstances!

When the family arose from their knees, after morning prayer on Tuesday last, and were all seated in apparent health at breakfast, the elder child, a boy about two years of age, becoming suddenly indisposed, within five hours breathed his last. The agitated mother sickened in the afternoon, and the afflicted father about midnight. Before sunrise, all were no more! They were not separated in death! And, as if to renew their social intercourse in a better world, the affectionate friend and inmate of the family, Dr. Arnold also, within a few hours became ill and unexpectedly departed! They are all within the precincts of the spiritual world,—they all died in faith,—they are now *a pious family in eternity!*

The mother, when about to close her eyes, removed from her finger the marriage "token and pledge," and sent it by a friend to her beloved husband, who then lay in the adjoining room. He received it with great calmness, and as he held it in his hand, and heard the affecting message with which it was accompanied, he desired that he also might "depart and be with Jesus." He inclined his head on his pillow, and his obedient spirit, in an instant, was on the way to glory. He has left a world of sin and sorrow, for a world of purity and bliss. He is now, we trust, engaged in high and holy occupations, in the courts above.

And who that loves the Lord Jesus in sincerity,—his sins repented of, his pardon sealed through faith in the atoning blood of Christ, his peace thus made with God, and his Gospel hope enlivened by the quickening influences of the Spirit,—Oh who would not, like our absent brother, desire also "to depart!" To the sincere Christian, it is surely "far better" than to tarry upon earth, amid scenes of suffering and wo. Yes, to the sincere Christian, it is "*far* better" to leave this present evil world, and to "depart and be with Jesus," where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"O that to me the wings were given,
That bear the turtle to her nest;
Then would I cleave the vault of heaven,
And fly away, and be at rest!"

X. S.

ACKNOWLEDGMENT.

CITY-MISSION.

The City Missionary of the P. E. Church, acknowledges the receipt of the following sums for the immediate relief of the suffering poor:—

From Mr. W. B.	$1 00
From G. C. Verplanck, Esq.,	8 00
From the congregation of St. Thomas' Church, collected on Sunday, the 22d July, by the hands of Robert Gracie, Esq.,	120 00
From the congregation of Trinity Church, New Rochelle, collected on Sunday, 22d July, by the hands of Rev. Lawson Carter,	35 00
From Mrs. Hannah Gale of New Rochelle,	10 00
July 26th, from an unknown friend,	2 00

B. C. Cutler,
July 27. 76 *Walker-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 26th, from the following persons, viz:—

Mrs. P. G. Stuyvesant—Rev. Ephraim Punderson—D. Dubois—Rev. John Grigg—O. G. Steele—Rev. A. H. Crosby—Reuben H. Freeman—L. Saxbury Waddell—Rev. W. H. De Lancey, D. D.—Rev. D. C. Page—S. Babcock—Charles S. Young.

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For the Churchman.

LINES,

SUGGESTED BY THE LAST WORDS OF BERENGARIUS.

By S. T. Coleridge.

Berenger, or Berengarius, Archdeacon of Angers, revived, in the 11th century, the opinions of Scotus Origena, concerning the Eucharist; asserting that it was only a commemorative rite, and denying the doctrine of transubstantiation. His heresy, as it was termed, was repeatedly condemned in provincial councils, and he was three times summoned to Rome, and induced to sign recantations of the tenets he had promulgated. He died in 1088. One of his treatises, that "De Corpore et Sanguini Jesu Christi," was published in Germany, so lately as 1770, by Lessing. Francis de Roye, a learned French lawyer of the sixteenth century, wrote a treatise to prove that his repentance was sincere and lasting. This, however, is a position which has been the subject of much controversy between Protestants and Romanists. (Consult Moreri and Mosheim. Cent. xi. § v–xviii.)

THE LAST WORDS OF BERENGARIUS.

"No more 'twixt conscience staggering, and the Pope,
Soon shall I now before my God appear,
By Him to be acquitted, as I hope—
By Him to be condemned, as I fear."

REFLECTIONS ON THE ABOVE.

Lynx amid moles! had I stood by thy bed,
"Be of good cheer, meek soul!" I would have said;
I see a hope spring from that humble fear.
All are not strong alike, through storms to steer
Right onward. What though dread of threaten'd death,
And dungeon torture made thy hand and breath
Inconstant to the truth within thy heart?
That truth, from which, through fear, thou twice didst [start,
Fear haply told thee, was a learned strife,
Or not so vital as to claim thy life:
And myriads had reach'd heaven, who never knew
Where lay the difference 'twixt the false and true!

Ye who secure 'mid trophies not your own,
Judge him who won them when he stood alone,
And proudly talk of *recreant Berengare*—
O! first the age, and then the man compare!
That age, how dark! congenial minds, how rare!
No host of friends with kindred zeal did burn!
No throbbing heart awaited his return!
Prostrate alike, when prince and peasant fell,
He only disenchanted from the spell,
Like the weak worm that gems the starless night,
Moved in the secret circlet of his light;
And was it strange if he withdrew the ray
That did but guide the night-birds to their prey?

The ascending day-star, with a bolder eye,
Hath lit each dewdrop on our trimmer lawn,
Yet, not for this, if wise, will we decry
The spots and struggles of the timid DAWN;
Lest so we tempt the approaching NOON to scorn
The mists and painted vapors of our MORN.

A SUMMER MORNING.

The sun is up, and with his dazzling light,
O'er vale and forest, mount and moorland, smiles.
O'er the glad earth, in radiant vesture bright,
The dark green ocean, and the scatter'd isles,
He sheds forth gladness—and the awaken'd birds,
From tree, bush, brake, their mellow accents lend,
And soften'd feelings, sweeter far than words
Of mortal converse, in the bosom blend.
Each beauteous flowret, taught by nature kind,
Unto the sun its blooming leaflets spreads,
And in the air, and on the breathing wind,
Its sweet and ever pleasing odor sheds.

Oh, who upon yon brilliant orb can gaze,
The flowing river, or the dark green sea,
The gentle starbeam, or the moon's soft rays,
The beauties spread on mountain, moor, and lea;
The flower opening to the breath of day,
The gay birds warbling in the shaded glen;
But sees a God—confess'd in every ray,
Pouring forth bounties on the sons of men?
Go—gaze thou man of impious unbelief,
Upon the dawning of a summer morn;
Gaze and believe, and bow thy head in grief,
Repent—from folly and thy sinnings turn.

Christian Advocate.

DOCTRINAL.

ON THE EXTIRPATION OF THE CANAANITES, AND THE DEEDS OF THE JUDGES.

If God has a purpose to cut off a sinful people when their iniquities are full, there can be no restraint with him, whether he shall do it by pestilence, or famine, or the sword. The main difficulty which confronts us in the inquiry is this: If the Deity employs human beings as the instruments of his displeasure, he virtually lets loose upon certain portions of mankind, the most ferocious passions of our nature; and then we are liable to be assailed with the question, How is it that the Father of goodness can give his sanction to all this outbreaking of cruelty and rapine? When the physical elements are made the agents of retributive justice,* the scourge is inert and passive in the hand of Omnipotence. But when a nation is converted into an executioner, the office to which it is appointed is, by its very nature, extremely dangerous to the moral qualities of the agent. When once a multitude of men go forth with a commission to destroy, it is almost infallibly certain that treachery and revenge, inhumanity and lust, will follow in their train: and then it is, that the Deity begins to appear as the patron and the employer of vices, which we are taught to believe that he utterly abhors. To the Canaanite, it would matter comparatively little, whether his destruction was to be wrought by fire, or by flood, or by the slaughter-weapon of an irresistible adversary. To the Israelite himself, and to the world which was to read his annals, it may be thought a matter of the last importance. Unless his virtue and moderation were preserved by a miracle of stupendous power and permanency, the conquering invader, like others of the same calling, would be apt speedily to degenerate into the brutal robber; and, without a miracle almost equally astounding, the world which looked on, would be perpetually tempted to regard the Jehovah of Israel as a sanguinary and vindictive Power.

In all this, there doubtless is difficulty. But, when we come to look closely into the matter, there really is very little more difficulty in the case, than that which we have constantly to encounter, in surveying the ordinary march of divine Providence. What is the spectacle which the history of man holds up to us? Who are the grand instruments by which the mightiest vicissitudes that have befallen the human race, have been effected? What were Sesostris or Alexander—what was republican or imperial Rome—what was Alaric or Tamerlane,—what were all these but scourges in the hands of the Almighty? And what were the stripes that they inflicted, but chastisements whereby the "pleasant vices" of the world were to be rebuked, and its boiling corruptions purified, and its energies *eventually* directed toward its own improvement and elevation. It is true that we read not the commission which was given to them, *as* we read that which was given to the people of God, to go up and possess the land of Canaan, and to root out its idolatrous hordes: and, it consequently becomes us to speak more cautiously, when we are meditating on the achievements and revolutions which profane history has recorded, than when we have before us the *goings forth* of the Lord with his chosen tribes. But, nevertheless, who, that believes in a moral government at all, can ever suffer himself to question, that the bloodiest conquests and convulsions have, from the very beginning, entered into the grand scheme and design of that Providence, to whose eye the past, the present, and the future, are spread out, as it were upon a chart? To us it appears, that the only substantial difference between the conquests of the Israelites, and those of Julius Cæsar, is this: that the former, *as an enterprise*, were justified by the positive injunction of the Deity; whereas the latter were destitute of any such express authority or sanction. But when once the undertaking was commenced, the manner in which it was carried on was, in either instance, to be judged by the same moral criterion which is applied to all similar cases. By his express word, God *commanded* the Israelites to cut off a people, whose abominations he was *weary to bear*. In the course of his providential administration, God *permitted* Cæsar to effect the subjugation of Gaul, and thus to open the way of civilization to Europe. Joshua and Cæsar are both to be regarded as his servants, though the commission of the one has been unrolled for our perusal, that of the other has not. But still if either party shall, at any time, be found to have done their work in the spirit of plunderers, or of butchers, rather than of ministers of God's severity and goodness, each party must alike be answerable for their own excesses. In one case, the achievement was commanded; in the other we must speak of it as merely permitted: but beyond that, why is the divine righteousness or justice to be implicated or involved? Why is the sanction of the great Disposer to be extended to any misdeeds or enormities, which may amount to an abuse of His express or His implied commission?

If we are asked, therefore, How the God of all goodness can have sent forth his own chosen people upon a sort of crusade,—an expedition of sanguinary aggression,—we have only to reply, by asking in our turn, How the God of all goodness can suffer the ordinary purposes of his moral government to be carried on and effected by similar means. If all this murderous agency is, *permissively*, resorted to in one case, we do not see why it may not be *expressly* employed, for special purposes, in another. Every thing under the sun must, ultimately, be referred to the will of the Supreme and Independent Sovereign of the Universe. Yea—*is there evil in a city and* God *hath not done it?* But though this be so, we may be quite sure that we reason wrongly, (whether we can see it or not,) when we infer, that the wickedness which may develope itself in the course of the work derives the slightest sanction either from his permission or his command.

It is quite clear, on a little patient examination, that all questions of this description resolve themselves, at last, into the one great and unfathomable question—Why there should be vice or suffering at all, under the government of an omnipotent and perfect Being? To the brink of this yawning abyss we must inevitably be brought at last, if we will persist in following out these difficulties, through the whole labyrinth of their perplexity. And if all such inquiries *do* bring us to this, they truly do for us precisely all that can possibly be desired. For surely those objections to the Bible must be utterly worthless, that virtually impose upon us a task to which the human intellect is, avowedly, unequal, whether guided by revelation or not.

We fully agree with the author* in thinking, that nothing can be more chimerical than the notion of Dr. Graves,—namely, that the Israelites marched out to their conquest, purely in the spirit which became the ministers of divine justice; that they had no touch of sanguinary or vindictive passion; that they acted under a perpetual and distinct consciousness, that they were barely executing the injunctions of a holy and righteous God; in short, that they were throughout, as free from the bad passions which agitate all vulgar conquerors, as the judge who opens a criminal commission, or the subordinate functionaries who attend upon him, are free from the disturbance of all vindictive emotion. Every Israelite in the camp, according to this view, must have acted under the same dignified and solemn sense of responsibility by which Samuel was prompted, when he hewed Agag in pieces before the Lord; or Elijah, when he slew the eight hundred prophets of Baal, so that not one escaped alive. The whole tenor of the history contradicts this romantic imagination. The chosen people, for the most part, executed vengeance, or resisted oppression, much in the same spirit as other nations have done under similar circumstances. They exulted over their fallen adversaries nearly in the same *patriotic* temper, which manifests itself in the annals of Greece or Italy—of Britain or of France. It may seem strange to us that they should do so. *A priori*, we might possibly expect that a people whose whole history was, almost, one perpetual miracle, would have felt and acted differently; and that a sense of the divine presence and protection would have subdued, among them, all unholy impulses. But the *fact* is clearly otherwise; and it is related in Scripture with the same honest simplicity which has recorded the adultery of David, and the denial of St. Peter. And if any one should say that this *fact* is strange and perplexing, we can only reply, that it may be so,—but that we are unable to see why it should be deemed more strange and perplexing than other facts which we find recorded in the *New* Testament. We might naturally enough be led to anticipate, that the possession of miraculous gifts would be, of itself, enough to cleanse and sanctify the heart of the possessor. The consciousness of power bestowed by divine agency—the knowledge that the Spirit of God was actually working in the person of the believer—all this, we might presume, would be sufficient, effectually, to rebuke and to suppress the risings of an ostentatious and worldly temper: but we know that it did not. All these marvellous endowments, we find, might and often did exist, without introducing humility or charity into the heart. And if so, why should it be thought a strange thing that the tribes of Israel should go forth, in the spirit of worldly conquest and ambition, to fight the battles of the Lord?

But then—what are we to say of the language in which matters of this sort are frequently recorded? Ehud, for instance, was guilty of a base assassination; and yet he is said to have been raised up by the Lord as a deliverer of Israel. Now, who does not see that this sort of language would naturally grow into constant use, among a people who must have felt that they were under the special guidance of the Deity? And how can it be affirmed, that such language represents the Lord as the patron of craft and murder? About thirty-five years ago, a vast and dreadful confederacy was organized in Ireland; the train was laid, and the mine was ready for explosion; but, just at the critical moment, the empire was preserved from the shock by the perfidy of one man. Assuredly, the deliverance was great and merciful; and we know not why a serious believer in divine providence should, at that time, have scrupled to say, that the Lord had raised us up a deliverer in the person of Thomas Reynolds. And if any one had said this, who would have supposed his words to intimate a persuasion, that the God of truth delighted to honor a traitor to his brethren? Again—let us imagine that Napoleon had been ready to come down upon our land with an overwhelming force, at a moment when we were unprovided with the means of effectual resistance—so that, to all human judgment, our destruction was inevitable; and let us suppose that the ruin had been suddenly averted by the hand of an assassin. Here again would have been a mighty and providential deliverance; and we might, surely, have spoken of the assassin as the instrument employed by Providence for our preservation, without being supposed to imply that the Deity could ever look upon deeds of murder with complacency. Every human heart is open before God. Whatever turpitude may be lurking there, is distinctly known to him: and if he should be pleased to give to the iniquity which already exists in any heart, a direction which may tend toward the accomplishment of His general designs, who shall say unto Him, Why dost thou so? or who shall dare to charge him with unrighteousness? The wicked are a scourge in the hand of God; a scourge for his enemies; an implement of mercy for his servants, sometimes even for his rebellious and unworthy servants. This is a persuasion more or less familiar to all who put their trust in Him. To the Israelites it was almost *as* familiar as the light of heaven. The notion may, indeed, have been liable to frequent perversion and abuse: but it was undoubtedly general among them; and we are not to be surprised if it should give a corresponding tone to the language of their history.

Remarks of a similar nature are applicable to the perfidious destruction of Sisera, and the loud exultation with which it is celebrated. We are not to imagine that sentiments like these were dictated or sanctioned by the Holy Ghost. The Holy Ghost, indeed, hath judged it fit that they should be recorded for our instruction; and truly precious that instruction is, to all who have an ear to hear it. Like the whole history of the Jews, it provides us with a melancholy lesson on the stubborn depravity of human beings. It shows that the Lord himself may *dwell with men;* that He may go before them like a pillar of fire; that they may be honored by an appointment to labor in his service, and to combat in his warfare; and yet, that many an evil passion, and many a gross and earthly desire, may still survive in the midst of all this blaze of glory, and cause the enemies of his holy name to revile and to blaspheme! It is thus that the elder dispensation acts, at this day, as a schoolmaster to *us*, to bring us unto Christ. It shows us what discipline and tuition the heart of man can resist. It causes us to look with earnest expectation to the day when the discipline shall have its perfect work, and the warfare of the Church shall be accomplished, and the Redeemer's righteous dominion shall be established in all the earth.

British Critic.

* [This extract from the 'Critic' is not designed to point out the visitation of Providence which is carrying disease and death through our land, as a dispensation of *retributive justice upon our nation*. We are not at liberty thus to pronounce upon any of God's dealings of whose design we are not expressly informed by a revelation from himself. The article has lain by us for some time, and is inserted as giving just views upon important questions connected with the doctrine of a Superintending Providence.—*Eds. Churchman.*]

* [A Senior, in his *Introduction to the Christian Religion.*]

PRACTICAL.

TRIFLING AND PRESUMPTUOUS INDIFFERENCE.

We have observed, until within a short time, a disposition on the part of many, to treat this subject [danger from pestilence] with an air of indifference, bordering upon levity. We have even known instances of men who claim to be respectable in society, and by no means opposers of religion, from whose lips have fallen expressions in relation to this subject, at which we have felt our blood chill with horror. We would say to every such man, whether he be in the higher or lower walks of life—"Knowest thou not that death may be at thy door? Thou art trifling with one of the most terrible of the judgments of God. Thou art trifling with the hand which may already be lifted up to strike thee into thy grave. Lay thine head upon thy pillow, vain man, and reflect—'To-night my soul may not improbably be required of me!' Go forth to the business of the day, and think—'That sun which now illuminates my path, may to-morrow dawn upon my grave.' Let such reflections come into thy mind, and say whether they will not drive lightness out of thine heart."

And while we have observed more or less of a spirit of indifference or of levity in respect to this awful visitation, we have also been painfully struck with a disposition on the part of many to inculcate a sort of atheistical recklessness of the disease, as the best means of preventing it. And this has appeared not only in conversation, but in not a few of our public journals. We would indeed exhort our fellow citizens to maintain as much composure and tranquillity of mind as they can; not doubting that the opposite state of feeling is one of the predisposing causes of the disease; but we would have this the result of a strong and abiding confidence in the providence of God, and not of an utter disregard of his agency. Christians, in proportion to the strength of their faith and hope, may be expected to be calm at such a season; and as for those who have made no preparation for death, we are constrained to say, that any calmness which they may feel, seems to us to indicate nothing better than madness. We do not wish to see them panic-struck in such a manner as to render them incapable of reflection and effort; but we do wish them to look at things as they are; to realize that the destroying angel is moving about quickly from one dwelling to another, and that they are liable at any moment to become his victims; that if they die impenitent, they die to endure eternal suffering; and that the disease which is now in the midst of us, does its work so quickly as to leave the sinner, after it has taken him in hand, with little or no opportunity even to reflect upon his condition. If it were in our power, instead of quieting the apprehensions of wicked men, in the midst of us, by telling them that they have nothing to fear, we would sound a note of alarm that should break in thunder on the ear of every careless sinner in our city, warning him to prepare immediately for death, because even now he may be walking on the margin of his own grave.

This is a time which calls for much of humility and prayer, and confidence in God on the part of Christians. Let them not rush heedlessly into danger on the one hand, or shrink from any duty with which danger may seem to be connected on the other. Let them compose themselves by meditating on the providence and promises of God, and especially that most gracious assurance, that all things shall work together for good to them that love Him. Let them not forget that mere dispensations of Providence, though they may produce alarm, will never work genuine conviction in the soul, much less a godly sorrow for sin; and hence let them earnestly seek the gracious influences of the Spirit of God. The prayers of the righteous have often averted great temporal judgments—who knows but the combined supplications of Christians in our city may bring to *us* help from on high, and cause the dark cloud that has settled over us quickly to pass away?—*Alb. Jour. & Tel.*

THE SOUL.

The nation has certainly not been wanting in the proper expression of its poignant regret at the sudden removal of this most lamented princess, nor of their sympathy with the royal family, deprived by this visitation of its brightest ornament.* Sorrow is painted on every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness?—to cover the ocean with mourning, and the heavens with sack-cloth? or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?

R. Hall.

* The late Princess Charlotte, of Great Britain.

THE BLESSEDNESS OF THE RIGHTEOUS.

It is a blessed thing for a man to have all his sins forgiven, and thus to be rescued from the curse of a broken law, and the apprehension of future wrath—and that blessedness is yours. It is a blessed thing for an apostate alienated creature to be reconciled to the great Creator, and in the spirit of adoption to look up to him as his Father, to whose favor he has been graciously restored, and from whom he shall be estranged no more—and that blessedness is yours. It is a blessed thing to be delivered from the tyranny of unholy passions, and from the dominion of an ungodly world, and to come into the glorious liberty of the moral nature wherewith Christ makes his people free—and that blessedness is yours. It is a blessed thing to look abroad upon the face of nature, and after gazing with a delighted eye on the beauties that adorn the earth, and on the magnificence that covers the heavens, to rejoice in them as the works of Him who called you back to the work and the privileges of his children, and to say with the glow of filial affection, "My Father made them all"—and that blessedness is yours. It is a blessed thing, amidst the trials, and difficulties and distresses, with which humanity has to struggle in this weary world, to be upheld by divine power, to be guided by infinite wisdom, to be cheered by heavenly consolations, and to gather righteousness and joy even from the scene of tribulation in which you dwell—and that blessedness is yours. It is a blessed thing to be able to contemplate death without being subject to the bondage of fear, to anticipate the grave as a resting-place from sin and sorrow, to lie down in its peaceful bosom with the prospect of a resurrection to life and immortality—that blessedness is yours. It is a blessed thing when one looks forward to the judgment and to eternity which await us all, to realize in him who is to pronounce our doom, the Saviour to whom we have committed the keeping of our souls, and in whose blood we are already washed from our sins, and to cherish the hope founded on his own faithful promise, that the portion assigned us is everlasting life—and that blessedness is yours. And, if in this state of darkness and imperfection, where our views are too often clouded, and our faith too often grows feeble, and the heart too often forgets the rock on which it has placed its confidence for eternity—if in these circumstances, it is a blessed thing to have access to those ordinances which have been appointed for refreshing our decayed spirits, for casting a clearer light upon the path of our pilgrimage, for bringing us nearer to the fountain of grace and comfort, and for reviving and strengthening "the things that are ready to die"—that blessedness also is yours.

Bost. Rec. *Thompson.*

VIRTUOUS FRIENDSHIP.

Next to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation, and in the career of duty.

Wisdom, indeed, is not confined to any limited circle, much less the very narrow one of private friendship; and sound advice may often be procured from those with whom we have contracted no ties of intimacy. But the patient attention required to comprehend and encounter all the peculiarities of the case, the persevering ardor, the persuasive sympathy, necessary to invest it with authority, and to render it effectual, will be wanting; in the absence of which, the wisest counsel is a wintry and sickly beam, which plays on the surface only: it may enlighten, but will seldom penetrate or melt. The consciousness, too, of possessing a share in the esteem and affection of persons of distinguished worth, is a powerful support to every virtuous resolution; it sheds a warm and cheerful light over the paths of life; fortifies the breast against unmanly dejection and pusillanimous fears: while the apprehension of forfeiting these advantages presents a strong resistance to the encroachments of temptation. There are higher considerations it is true, which ought invariably to produce the same effect; but we have no such superiority of strength as should induce us to decline the aid of inferior motives, when all are but barely adequate to the exigences of our state. The recollection that we are acting under the eye of Omniscience, will lose nothing of its force by being joined to the remembrance, that our conduct is subject to the scrutiny of friends whose influence coincides with the voice of conscience and of God. And surely it must be no contemptible aid in the discharge of his duties which *he* derives, who has invited the benevolent inspection of his actions, the honest reprehension of his errors, and the warm encouragement of his virtues; who accustomed to lay open the interior of his character, and the most retired secrets of his conscience, finds in the approbation of his friend the suffrage of his conscience reflected and confirmed; who delighted but not elated, by the esteem he has secured, and the confidence he has won, advances with renovated vigor in the paths that lead to glory, honor, and immortality. The pleasures resulting from the mutual attachment of kindred spirits are by no means confined to the moments of personal intercourse; they diffuse their odors, though faintly, through the seasons of absence; refreshing and exhilarating the mind by the remembrance of the past, and anticipation of the future. It is a treasure possessed when it is not employed; a reserve of strength, ready to be called into action when most needed; a fountain of sweets to which we may continually repair, whose waters are inexhaustible.—*R. Hall.*

[We cannot deny ourselves the gratification of copying along with these warm reflections of one who speaks of "that he doth know, and testifies of that which he hath seen," an exquisite passage from Jeremy Taylor, illustrating the excellence of that direction of the Holy Spirit, for alleviating our condition here—'Rejoice with them that do rejoice, and weep with them that weep.' Taylor had been speaking of God's compassionate care of us, in enjoining the exercise of mutual sympathy, in alms and intercession—he adds—]

"The very charity, and love, and mercy, that is commanded in our religion, is in itself a great excellency, not only in order to heaven, but to the comforts of the earth too; and such, without which a man is not capable of a blessing or a comfort. * * * Every man rejoices twice when he hath a partner of his joy. A friend *shares* my *sorrow*, and makes *it* but a *moiety*. But he *swells* my *joy*, and makes *it double!* For so two channels divide the river, and lessen it into rivulets, and make it fordable, and apt to be drunk up at the first revels of the Syrian star;—but two *torches* do not *divide* but *increase* the flame. And though my tears are the sooner dried up when they run on my friend's cheeks in the furrows of compassion; yet when my flame hath kindled his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God; because they shine by numbers, by unions, and confederations of light and joy."

HUMILITY.

Humility is the first fruit of religion. In the mouth of our Lord there is no maxim so frequent as the following: *whosoever exalteth himself shall be abased, and whosoever humbleth himself shall be exalted.* Religion, and that alone, teaches *absolute* humility; by which I mean a sense of our *absolute* nothingness in the view of infinite greatness and excellence. That sense of inferiority which results from the comparison of men with each other, is often an unwelcome sentiment forced upon the mind, which may rather imbitter the temper than soften it; that which devotion impresses is soothing and delightful. The devout man loves to lie low at the footstool of his Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favor. For in so august a presence he sees all distinctions lost, and all beings reduced to the same level. He looks at his superiors without envy, and his inferiors without contempt: and when from this elevation he descends to mix with society, the conviction of superiority which must in many instances be felt, is a calm inference of the understanding, and no longer a busy importunate passion of the heart.

R. Hall.

FAITH, NOT SENSE, THE SOURCE OF CHRISTIAN EQUANIMITY.

The weather is thick and hazy—the east wind pierces me—my stomach is dyspeptical and my head aches. In this state, I try to read and pray. I cannot; I have neither ideas nor affections. Well, shall I turn infidel? and looking back to a fair day, a south wind, a clear head, when I had much enjoyment and profit in devotional exercises, shall I cry, "Mere nerves; it is all imagination." Then I should talk as a fool. Am I to expect the Author of nature to suspend his laws, work a miracle, and prepare a perpetual atmosphere of sunshine, for my accommodation? Must he change perpetually the humors of my body, and keep the organ always in tune? I have no right to expect it. My sensible comforts may be suspended. It is enough if my faith and complacency in Him does not wither; if sin does not revive. Such seasons of darkness afford me an opportunity of humbling myself, of putting faith to the test, of justifying God. By and by the clouds will be scattered,—the wind will be changed,—the frame will get to rights again, and I shall rejoice and be glad.

Good people are sometimes needlessly distressed. It is vastly important that they should know, that their spirits are so intimately connected with *their instruments*, that both are out of sorts together. It is a corruptible body, and a spiritual soul is often sore let and hindered by it. Nevertheless, let us remember, that whether sick or well, comfortable or not, God's promise is immutable. "All things shall work together for good, to them that love him."

Thoughts in Retirement.

MARK OF A VIRTUOUS INDIGNATION.

There is a virtuous indignation; *but it closes* the mouth and opens the fountains of tears. "Mine eye runs down with water, because men keep not thy law." There is nothing of enmity to persons, in holy anger. It is not, Who has done it? but What is done, and who is dishonored?

CHRISTIAN HARMONY.

Many things are good and excellent, of which we ought to be very careful not to make idols. Harmony among Christians is one of them. [Yet how few are its *real* votaries.]

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